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THE BISHOP OF MADRAS ON OUR WORK.

BY MRS. E. L. PORTER, RAWAL PINDI

(EDITOR OF THIS INDIA NUMBER)

DURING the last winter season the Bishop of Madras paid a visit to our Mission and to others, with a view to studying the Mass Movement in the Punjab, and comparing it with a like movement in Southern India. He has since written a very striking and comprehensive review of the whole situation, as he sees it, in an article which appeared in *The International Review of Missions* for July. As this article gives a very good idea of our work, from the standpoint of an outsider, and also bears in a striking way on several of the articles sent herewith, I venture to quote from the Bishop's paper for the benefit of the readers of the Women's Missionary Magazine. If you can obtain the Review and read the whole article, by all means do so. It is highly instructive, concise, and to the point, and I find that in making selections for quotation it is difficult to know what to leave out. The Bishop says:—

"The main causes of the movement in the Punjab are, I found, very much the same as those which have led to the great mass movements in South India. The depressed classes in the north, like those in the south, are the serfs of the farmers. For centuries they have been kept in poverty and ignorance, and even now their position is little better than that of slaves. *** At the same time it is just as true in the Punjab as in South India that, while the origin of the movement is mainly social, there is a strong spiritual force at work within it. People come to the Christian Church mainly with a view to social betterment, but, when they have come, large numbers of them are extraordinarily open to the true Gospel message, if they are properly taught and dealt with. ****

"In the first place there is a great difference in the people. The movement in the Punjab is almost entirely confined to the Chuhras, who are farm servants and skin dealers, and who, in spite of their centuries of slavery, are a fine sturdy race. Physically they are bigger and stronger men than the Malas and Madigas of the Telegu country or the Pariahs among the Tamils. I do not think that they are intellectually superior; but they are far less addicted to drink, and have a much higher type of religion. *** When I go to take a confirmation in a Tamil village, the Christians of pariah orgin will come and bow

down and touch my feet, in spite of my efforts to prevent them; when I went to see the Chuhras of the Punjab, men, women and children came and shook me heartily by the hand; people would crowd around me and shake hands three or four times over, smiling and laughing and frankly claiming the rights of Christian brotherhood.

"In some of the villages I visited I was asked to dinner by the Church Committee and entertained with much dignity. There was no fear and no cringing anywhere; they just treated me as an honored guest. *** This spirit of freedom and independence is very striking and significant in their attitude towards their masters. *** The Chuhras are filled with a deep, passionate resentment against their servile condition. I spoke to large numbers of them in the villages I visited. On several occasions men rose up and inveighed with a bitterness and vehemence that startled me against the oppression to which they are subjected. It is not their poverty which they resent, but their slavery. One curious indication of this spirit is the fact that the most popular of the versified Psalms among the Chuhras, and those to which they set the most popular Punjabi tunes, are the imprecatory Psalms! I was deeply impressed by this spirit. It seems to portend a wide-spread revolt against existing social conditions, and it largely accounts for the extreme rapidity with which the movement towards Christianity has developed. There is a far stronger force of passion and resentment behind the movement there than in the south. ***

"At the present moment, too, this passion for liberty is being greatly stimulated by the land-hunger that has possessed large numbers of the Chuhras. About ten years ago, when the Chenab colony was opened up to cultivation, something like a million acres of land were available for distribution. The Punjab Government, in order to induce men to settle there, gave free grants of land to cultivators of various religions, and some six villages were given to Christians belonging to various Missionary societies. Now that the richness and value of the land has been proved all classes are eager to acquire it, and they know that in two years' time another colony is to be opened up, even larger than the Chenab Colony. The desire to get land in this new colony among the Chuhras is intense. They see in it a great opportunity of achieving liberty. The excitement, therefore, which this land-hunger is causing will be an important, albeit a dangerous element in the movement towards Christianity during the next few years. ***

"The situation in the Punjab, therefore, during the next few years will be a very critical one. I used to think that the situation created by the mass movements in the South was at the present moment the most urgent that the Christian Church has to face in India; but I believe now that the urgency is far greater in the Punjab than in any other part of the Indian Mission field. Things are moving there with a startling rapidity, and are likely to move still more rapidly in the future. And it is impossible to think of trying to arrest the movement and make the people wait. That was done years ago in some parts of the Telugu country; when the missionaries found that the movement was growing too fast and outrunning their resources, they deliberately arrested it, refused to take over any new catechumens and made the people wait for about ten years. But the Punjabis are impatient people and will not wait. I came across a delightful illustration

of this during my visit. A fine old man came to see me, six feet seven and a half inches high and broad in proportion, a magnificient specimen of a man. He had been a Mohammedan Rajput in his youth and was now a devout and earnest Christian preacher. When a young man he went to a Christian missionary on the Northwest Frontier and told him that he had made up his mind to become a Christian, and wanted to be baptized at once. The missionary talked to him, and finally told him that he had better wait and get a little more instruction. The young man went away very sorrowful, but in a few days came back with a revolver and told the missionary that if he did not baptize him at once he would shoot him! (This man has worked in our mission for about 25 years—Ed.) The kingdom of heaven does not often suffer violence in this way, even in the Punjab; but the story serves to illustrate a trait in the character of the Punjabi which differentiates him widely from the peoples of the south, and which has to be taken account of in dealing with this mass movement.

"Another fact too, makes the present position in the Punjab specially urgent. Sikhs, Mohammedans and the Arya Samaj are making vigorous efforts to win for themselves the depressed classes. Some 20,000 are said to have been admitted to the Arya Samaj quite recently; many thousands have become Mohammedans in former years and a section of the Sikhs known as the Mazhabis was originally drawn from the Chuhra community and is still recruited from it. In face of these formidable competitors the Christian church cannot dream of arresting the movement. If the Chuhras cannot be admitted into the Church, they will not wait, but will join the Sikhs, the Mohammedans or the Arya Samaj. At all costs, therefore, the movement must go forward. ***

"But already the movement has far outrun the organization and resources of the missions. The difference in that respect between the work in the Punjab and that in the Telegu country is very striking. In the Punjab C. M. S. Mission there is one mission worker to every 500 Christians; while in the Telegu C. M. S. Mission there is one paid worker for every 50 Christians. The American United Presbyterians have about 56,000 Christians living in about 1200 villages, and in the whole mission I was told there are only about 300 paid workers. So too in the matter of education, the Missions of the Punjab are far behind those in the Telegu or Tamil countries. ***

"I gathered from the information given me by various missionaries that the supply of primary day schools and of boarding schools throughout all the districts is wholly inadequate. *** They need, to begin with, many more training schools for teachers, well equipped and properly manned with trained educationalists. Not till a body of trained Christian teachers is available will it be possible largely to increase the number and efficiency of the village schools.

"The situation in the Punjab, therefore, is urgent in the extreme. The mass movement is advancing with extreme rapidity; it is bound to advance even more rapidly in the immediate future; it is animated by powerful motives that are legitimate, but dangerous; the resources of the missionary societies are already inadequate for instructing the new converts and teaching the baptized Christians; today there are 160,000 Christians in the Punjab; in five years' time there will be 300,000; in ten years' time half a million; it will take five years to train a body of teachers sufficient even

for the present needs of today. There is no time, therefore, to be lost. Educate, Educate, Educate, ought to be the watchword of every mission working in the Punjab, and if the Churches in the West fail to respond to the appeal that comes to them from this great movement now, they will bitterly rue their short-sightedness or apathy ten years hence, when they have to deal with half a million Christians, discontented with their social position, fired with the passionate desire for land and liberty, and at the same time illiterate, imperfectly instructed in the truths of Christianity, and little influenced by the spirit of Christ.''

THE JESSAMINE GARLAND.

By Miss Mary J. Campbell, Avalon High School, Pathankot, India

EVENING prayers had been conducted as usual in the little church that stands with wide open doors, just across the road from the school home, and the school girls had afterwards had a walk around the old fort that separates the school property from the noisy town. As a special favor on this hot, humid, July evening some of the little girls had been allowed a further respite from the stifling heat inside their closed-in court yard and were called into the small garden in front of the new school where the Miss Sahiba was seated. She was resting a bit after a busy day spent in the class rooms, and out at intervals in the burning heat overseeing the erection of more school buildings.

Her heart was full of gratitude. Only a few days before she had received the final amount of a sum sufficient to finish the boarding plant. How good the Heavenly Father had been! Three years ago a great need, and not a cent to meet it! Then unceasing prayer by her dear girls, and tonight the money was in hand for the completion of a school home for another hundred of India's girls.

The little girls came dancing in merrily through the big gateway and were quickly scattered over the lawn. Some were at once attracted by the bird life that filled the wide spreading banyan tree beside the gate. Its ripe fruit had brought in many lovely birds of soft and brilliant hues and they were

LITTLE ASRAWANTI
AVALON GIRLS' SCHOOL, PATHANKOT

flitting from branch to branch each in search of the ripest fruit. The little grey squirrels were keeping up all the while a lively chatter that fairly rivalled the children's merry prattle.

Some of the little ones caught a whiff of the fragrant jessamine and away they darted to find their beloved flower. They were soon breaking off the pure, sweet-scented flowers from the delicate stalks. These they brought over to the place where the Miss Sahiba was seated and sitting down beside her, their deft little fingers began immediately to weave them into garlands for their teachers.

I wonder if you know that the jessamine which blooms in North India from June to October is the most highly esteemed and best loved of all flowers. Women wear them in their ears which are already heavily adorned with jewelry, and very pretty they look with the gleam of gold peeping through their white petals. Pupils adorn their teachers with garlands made from them, and no public function is complete until all the prominent guests have had jessamine garlands presented to them. The Persian and Arabian poets have had many beautiful things to say about this flower.

PIYARI
AVALON GIRLS' SCHOOL, PATHANKOT

As the Miss Sahiba looked on at the children's pretty occupation, she thought of all that the jessamine stood for, beauty, fragrance, purity; and a silent prayer went up that all her dear girls might have in their lives these characteristics of the flower. The children, all unconscious of her loving thought for them, chatted away as they worked. By and by little Asrawanti turned toward the arched verandahs of the school building and said, "Doesn't Babu Wilson say the funniest things?" Then she picked up an exquisite spray of pearly white blossoms and pressed it lovingly against the rich bloom of her velvety cheek. "What did he say?" enquired Shanti, who had finished her garland and was now standing behind the Miss Sahiba's chair.

"Why at prayer meeting the other evening he said that he remembered when there was nothing but tall grass and stones where our school now stands, and that jackals lived here and cobras crawled about (here a shudder ran over the little group) and that people were afraid to pass by in the dark."

"Well done! Asrawanti," said an older girl who was passing by, "you will be making fine speeches one of these fine days at our entertainments. We didn't know you had this fine gift hidden away in your little head." Little Asrawanti dropped her head and resumed the

work on her garland. The wee ones over here as well as in boarding schools in other lands have to endure a good deal of chaffing from the big girls.

"What did Babu mean?" Grace now asked.

"I know" chimed in Flora. "Piyari told us one day that she remembers the time when just a tiny house stood where we now have this lovely big building. She said there were only three little rooms where the Miss Sahiba and her sister lived and two narrow domitories which held eight beds each with no room between and that was where the first girls lived who came to school."

"But this does not explain what Babu said about the place being such a jungle." Lois, from Lodiana, who finds her lessons very hard but who does beautiful hand work, made the above remark, then added, "Sandah tells a different story from Piyari, but I believe both are true. One evening when some of us were grumbling over our crowded dormitory and how hot it was, she said that she remembered when there was no building here at all, and it was almost as desolate as Babu describes it. When the five famine orphans were brought into the Miss Sahiba's home they all had to live in a tent for a while, until those first little rooms were made and Sandah said, 'you girls may laugh, but we thought those nice new rooms were equal to a Rajah's palace.'"

By this time the group of little girls was fully roused and looking up into their Miss Sahiba's face, they said, "Oh, please do tell us little girls all about the beginning of this school."

The sun had set and the western sky was aglow with a wonderful light that is seen only during the summer rains on the plains of India. A new moon peeped at them through the delicate foliage of the acacia tree and a nightingale was singing from the dark depths of the banyan tree. The Miss Sahiba looked down into the faces of her little charges which were so full of questioning, then away into the glory of the West and it almost seemed that she and they were separated only by a very thin veil from the glory of the Great Beyond. The children too grew silent with awe and waited patiently for the story that they knew would surely follow. Quietly their Miss Sahiba began:—

"Many, many years ago, long before the English army reached North India, a Rajah lived in the old fort here beside us where you girls love to play so well. The ground on which our school now

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THE NEW FRONT OF THE AVALON SCHOOL, PATHANKOT, INDIA
MARY J. CAMPBELL, PRINCIPAL

stands was probably occupied by his servants and soldiers. There were potters too, for in digging the corner foundation we came across a potter's kiln, and had to dig seven feet deep before reaching solid earth. Water vessels and lamps were just the same shape as those made today, but the regard for girl life has changed. You remember that our Station Master told us the other evening that in those days baby girls were killed on the very spot where our school now stands." "Oh, I'm glad I didn't live then," murmured little Asrawanti.

"After the Hindu dynasty, the fierce, warlike Sikhs came in and ruled. They laid out that beautiful mango grove down the road where we go for a little quiet rest sometimes. They also dug that canal which is a mile west of us. Then about 65 years ago the English came and took over the Punjab. Shortly after that Dr. Gordon came away from America and opened up work in Sialkot where so many of you girls come from."

"Yes, yes, that is my home, and mine, and mine," said a chorus of voices.

"Twenty years ago the Mission turned its eyes toward the mountains and said, 'we must now do something for the people that live in idolatry at the foot of the mighty hills.'

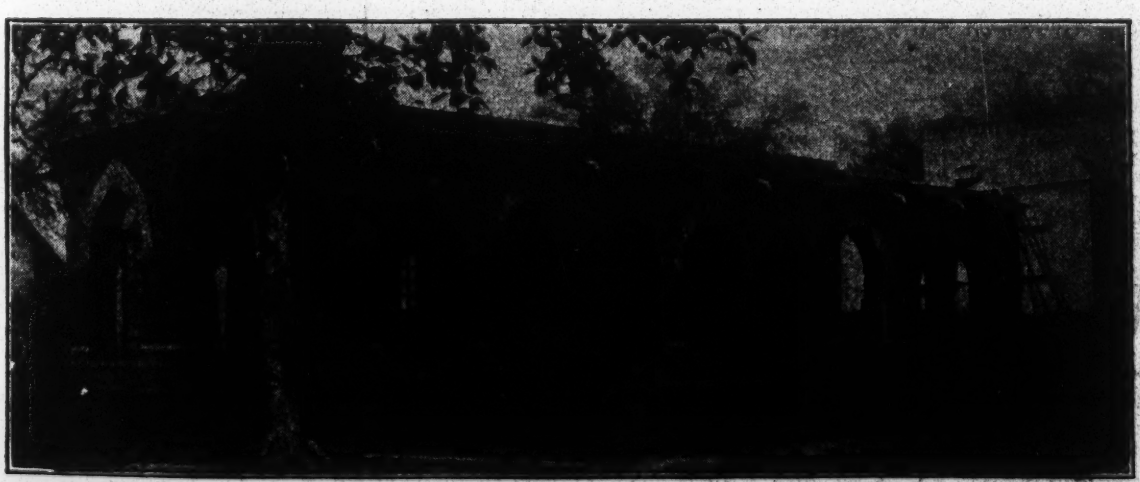
"Two missionaries came and bought this wild, stony bit of ground that Babu has described to you so well. A bungalow was erected, but was only occupied a few months; the new missionary had to take up work in a new station.

"Fifteen years ago on a cold December night, Miss Sahiba and her sister arrived and joined Mr. and Mrs. Barr who had preceeded them a few weeks only. The Mission bungalow had to be partly rebuilt because of long disuse and this was Dr. Barr's first work in Pathankot."

"Isn't that his picture on the piano? Sandah remembers him. She says he baptized her when she was a very wee girl. She says he was always so good to the little girls. I wish he was here now to see our nice big school and all the girls there are here."

"Yes," said the Miss Sahiba, "we all wish he might come back once more to our Pathankot."

Then going on with her story, the Miss Sahiba said, "Babu Wilson had been here four or five years before we came so he knows the place best of all. This corner was certainly a wild jungle. A cobra was killed every few weeks. Once



OUR NEW DISPENSARY, PATHANKOT, INDIA
E. W. MACONACHIE, M. D. IN CHARGE. DAILY ATTENDANCE FIFTY

I remember a cow was bitten by one and died within a few minutes. The Miss Sahiba soon felt the need for a school. She heard it in the cry of some little girls who coaxed her to open one. 'Boys are taught, please teach us,' they said."

"We learn better than some boys," spoke up ambitious Daisy of the Infant Class. She was thinking of a dull boy in her class and how the girls always came out ahead of him.

'Two dear girls of European decent, Minnie and Ada, Babu's beautiful Mary (who died of plague some time ago,) and two Mohammedan girls came to the Miss Sahiba for lessons, and lo, the school was started. There was no money, no regular teacher, no books, no class room, only five little girls hungry for knowledge; but there was the loving Father who has 'all things' ready for our use. He guided and supported, and it was not long until some dear people in a town called Avalon, away in America, said they wanted to help, and they *did* help and are *still* helping."

"That's why we are called Avalon," they said in chorus. They were quick to catch the name.

"The first little building was erected at a cost of less than one thousand dollars. That was soon full, then another addition of three thousand dollars made a fine building, but this too was soon full and overflowing. Then the Mission gave permission to build an addition costing ten thousand dollars that would accommodate one hundred girls. Some of you remember that the Miss Sahiba came home from the Mission meeting and told you about it, and you began to pray at once. 'Oh God please give us the new building.'"

"Did He hear us girls?"

"Oh yes indeed, and you told us a little while ago that He had sent $11,000 instead of the $10,000 we asked."

"Yes, the money has come just as we have needed it, both for building and the support of the school, and now we have a school home partly finished that is a joy to us and the pride of the town, as well as a silent witness that our God hears and answers prayer."

"Anderson Sahib says we'll have to keep on praying," Daisy said very earnestly, "for the school is sure to grow much larger."

"Well, we must all ask God to help us be good girls and so show the world that it pays to educate little girls" and so saying they arose, and after placing two of the sweetest jessamine garlands around their Miss Sahiba's neck, they said "Good-night" and slipped away quietly to their cots out on the roof under the stars.

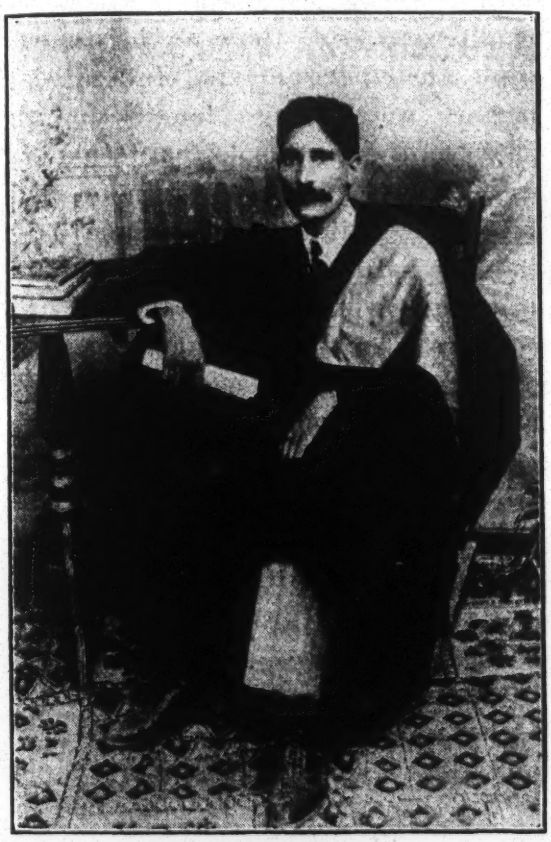
OUR NATIVE MINISTRY.

By Mrs. Robert Stewart, Gujranwala, India

WHAT is the need of a native ministry in any country? In our own country? Let us imagine, if we can, our churches and communities at home supplied, in a meagre way, with a foreign ministry—preachers in our pulpits who speak our language imperfectly, perhaps tripping upon words and phrases that cause a smile or worse, conducting our ecclesiastical affairs according to their own ideas of what is right and proper for us, not always understanding us or our view point, having been born and bred in an atmosphere totally different

from our own. Imagine a Russian, for example, or a Chinaman, or an Indian doing these things for us. How would it work, even though the supply of such ministers were sufficient?

The supply of foreign workers in this country is most inadequate, which, to my mind, is only a secondary reason for the necessity of a native ministry, although that of itself is surely sufficient reason.



WAGIR CHAND, B. A.
GRADUATE OF GORDON COLLEGE, RAWAL PINDI, INDIA
NOW STUDENT IN THE THEOLOGICAL SEMINARY. FIRST COLLEGE GRADUATE TO ENTER THE SEMINARY

The fact that a man is a foreigner, born and reared in a climate, and in a country whose traditions and atmosphere and environment are totally different from that of the people to whom he ministers, must tend to make his influence less effective than it could be were he one of the people.

But in India the paucity of missionaries is enough to make it imperative that a native ministry be trained for the work of bringing the gospel to the millions of India's people who are yet in gross darkness. So we have our Indian ministry. As yet this supply, as well as the foreign, falls very far short of what it should be. Young men in this country as well as at home, are influenced too much by the commercial spirit. Too many, after receiving an education in mission schools, are ready to turn their attention to money making, and getting on in the world. And alas! too many of their parents are willing to have it so, indeed some, even among the ministers themselves, encourage their sons to prepare for a career which promises better worldly advantages than the ministry. Human nature, whether in America or in India, is much the same. The reasons for this preference for worldly position rather than ministerial, are the same here as there—the high price of living, and the poor pay of the preachers. Here in India very often the poor people find it very hard to support a pastor as he deserves, and in many places it is a struggle to maintain the relation.

Still we do have an Indian ministry, and of many of these ministers our church may well be proud—if pride were in place in God's works of grace. Of Indian workers there were reported last year 36 ordained ministers, 11 licentiates and 22 theological students. One of the ordained men is a professor in our theological seminary, two are home missionaries, supported by the Indian church. There are 53 organized churches, 30 of which are self-supporting.

For more than thirty years the theological seminary has been training ministers, and the church at home may well rejoice with the Indian church over many of those who have gone forth from

its walls. (That last is a figure of speech seeing that during all the years of its existence the seminary has had no "walls," until during this past year it has moved into its new and first home.) Some of them could edify a cultured congregation in our own land, and sometimes, in listening to more than one of them I have wished that some of our American people could hear and understand them. For they preach not in English, but in the Indian tongue, and not only we missionaries are fed spiritually, but the poor ignorant people hear them gladly, and are profited.

Gifts vary among them as among us. Our Indian professor in the seminary is very efficient in this particular work, but his efficiency does not stop here. He is in demand as a speaker at conventions and conferences in our own and other mission fields, having calls outside and to distant places oftener than he is able to meet them. And he comes from the "depressed class," the "untouchables," though he is "a man for 'a that," and one whom we all respect and honor.

Another of the same class, too, is not only a fine preacher and pastor, but fine also in public assemblies. These two, loving each other like brothers, are very different in many ways. The first is serious and sedate, and not given to much talking, while the other is ready of speech, all smiles, bright and witty, and withal one of our most earnest and spiritually minded ministers.

Both of these men wear the common native dress, and while their preaching is with power, like Paul's letters, their bodily presence, like his, at least as to clothing, might not appeal to the American taste. For that matter, in their manner of dress any of our Indian ministers would be a "show" in an American pulpit, and would probably be mobbed in our streets, or at least attract a following of small boys amused at the sight of a man in white cotton drawers, calico shirt worn outside the drawers, with a dark coat and turban. A stiff white collar and tie would seem out of place with the rest of the costume, which is proper enough in India. Indeed the dress of any of our Indian ministers would look queer at home. But we know that it is not the dress that makes the man.

Their houses and manner of living are not different from those of the common people, their parishioners. Indeed when quarters were being planned for the students of the theological seminary, more than once was the suggestion made that they should not be so fine as to spoil the future ministers for work in the villages where most of them are expected to labor. These quarters as they now stand, allow for each student and his family two small rooms and a tiny kitchen, a porch and enclosed courtyard—much better, no doubt than most of them will be able to find in the villages. But for health and decency this much seemed best by those who planned for these residences.

Some of these ministers are trying to do the work of ten men. Indeed we could make it stronger than that. Notice our last year's Mission Report—that for 1912, where in Pasrur District we read that "One of these pastors had 55 villages in charge, another 41 and a third 34." How can any man be expected to do more than merely visit these villages occasionally? It seems impossible, and to a conscientious pastor must be heartbreaking. The Report continues "This over-burdening of pastors weakens the cause of self-support, but there seems to be no remedy at present. The congregation is neglected" (can we call this impossible thing "neglect?") and in a short time spiritual indifference comes,

and indignation at the delinquent pastor makes the people indifferent to his needs. "Delinquent" indeed, with a parish of 55 villages! But read the Report for yourselves, though the half is not told there, nor can it be. Truly the harvest is plenteous and the laborers are few.

And so we come back to our starting point, the need of a native ministry. And we implore you to pray that the hearts of India's young men may be turned to this work, that they may be willing to turn their backs upon the world and close their ears to its calls to riches and place and power, and give themselves to the Master's service, heeding His command "Go ye—preach the gospel."

THE NUMBER AND STATUS OF OUR MOHAMMEDAN CONVERTS.

By Prof. W. E. Nicoll, Rawal Pindi, India

OUR Mission field in India comprises one of the most interesting and fruitful places for work among Mohammedans that the world affords. Centuries of contact with Hinduism have modified very materially the type of Mohammedanism that we meet with here. For instance among certain Moslem sects there is more or less idolatry, worshipping of graves and dependence upon charms, etc. The general effect has also been to make the Mohammedan more tolerant. One does not have to look far either to see that modern civilization and education have combined to wear off a good many of the hard, rough corners of pure Mohammedanism. It is the universal testimony of converts from Mohammedanism whom I have consulted in preparing this article that as a people, as well as individually, they are much more approachable than they were ten or fifteen years ago. In some of the outlying villages and in certain sections of our field we still find the proverbial bigoted, ready to quarrel, fight, or even slay Mohammedan, but comparatively speaking this specimen is rare. This readiness to hear the word and a willingness to purchase the Bible does not mean however that there is yet anything resembling a mass movement towards Christianity from among Moslems or that those who are brave and bold enough to come out have anything of an easy time of it. It is doubtless true that a considerable number could be found among the intelligent and educated Mohammedans who had, so far as any real belief is concerned, cut loose from the doctrine of the false prophet, but the conviction has been only intellectual and as yet the citadels of the heart and will have not capitulated. Custom is a hard master and the necessity for bread is ever before one who has any leaning towards Christianity. Persecutions, varying in kind and degree, always awaits the sincere enquirer and the loneliness of those early days is something that it is almost impossible for an outsider to even begin to comprehend or appreciate.

For well on to sixty years our Mission has been established in the Punjab. Those acquainted with the history of the Mission as recorded by Drs. Gordon and Stewart, will already know that the policy and practice of the Mission has varied somewhat at different stages of the work. In the early days special efforts were made to interest the higher classes and castes; schools were founded and maintained with this end in view

and special stress was laid on the development of this feature of the work.

Later the work among the lower castes opened up and in a very short time this branch and the fruit that developed so rapidly and abundantly thereon, demanded practically the entire time of the husbandman. This did not mean that the other work was completely put aside, for the schools were still maintained, hospitals opened and preaching carried on, but nevertheless the fact remains that the task presented by the multitudes accepting baptism from among the out-castes, their teaching and training, absorbed the major portion of the time, energy and means of the Mission.

It might also be noted that one effect on the higher castes of this enormous influx from the lower stratum of society was to disgust them with the whole Mission propaganda, as they were quite opposed to joining a church in which outcastes predominated. That day however is rapidly passing. Already—especially in the Hindu community—there is no little agitation about the numbers of those from among the untouchables who are becoming Christians, and "Missions to the depressed classes," are the order of the day.

One result at least of the facts stated above has been that so far we have not had men in our mission who have made an exhaustive study of the Mohammedan religion with the idea of devoting themselves exclusively to that work.

It is felt however, that the time is near at hand if not already upon us, when in order to properly occupy this part of our field, men especially set apart and trained for work among Mohammedans will be required.

I do not have the census returns at hand but would say that considerably more than one half of the 5,000,000 or more inhabitants of our field were Mohammedans. To the best of my knowledge no complete record has ever been kept of those who have made a profession of their faith from among this class within the boundaries of our Mission but the

PSALMODY REVISION COMMITTEE

REV. J. D. SHAHBAZ, VERSIFIER AND A CONVERT FROM MOHAMMEDANISM, SEATED AT RIGHT

number has probably been in the neighborhood of one hundred, of whom probably a dozen or more have been women.

The most of these have come from what we might term the common people, the majority of them able to read perhaps, but none highly educated.

It is a bit difficult to make selections but a few names mentioned will convey something of an idea of the experiences

MAULA BAKHSH, B. A.
GRADUATE OF GORDON COLLEGE. NOW HEAD MASTER OF THE CHRISTIAN TRAINING INSTITUTE, SIALKOT, INDIA

through which the men and women go and the service they are able to render the church.

The Rev. I. D. Shahbaz was converted when about 18 years of age. A deep impression was made upon him when one day he heard a missionary preaching and especially when he noted the patience and kindness with which he bore with even those who threw stones at him. The spirit in which he received this all led this young man to see that there must be some extraordinary power in the religion of the one who was preaching and he shortly became a sincere enquirer. His profession cost him the loss of his parents, wife and friends, some of whom he never saw again.

Today he occupies a place of power and influence in our Indian ministry. For many years he served as pastor of the Sialkot Congregation and Bible teacher in the Boys' School there. His outstanding work however has been as translator and versifier of the Psalms. First in co-laboration with Dr. A. Gordon, a complete version of the Psalms in Urdu set to western tunes was produced.

Many years later a complete version in Punjabi set to Indian tunes was issued. Needless to say this is a very popular edition. It is in the tongue of the ordinary villager and is being sung far beyond the limits of our own Mission field.

Just recently he has completed a revised version of the Urdu Psalter in metres adopted to Indian music. This will soon be issued from the press. Of late years he has been sorely afflicted having become practically blind on account of cataract, and he has done all his work with the help of a reader and amanuensis.

Rev. Fazl-ud-Din was led into the truth when about 20 years of age. He was brought under conviction by the teaching regarding Christ's sacrifice and especially on hearing a sermon by Dr. A. Gordon on the text. "The blood of sprinkling that speaketh better things than that of Abel." When charged with leanings towards Christianity due largely to his possessing a copy of the New Testament he vehemently denied the insinuation and to show his bravado trampled it under his feet. Like the apostle Paul however it was hard for

him to kick against the pricks and this very episode was largely used of the Spirit to bring him to a full confession.

His great service has been and is that of an evangelist. Having passed through the Seminary he became what is termed a district evangelist and has spent his life going about among the villages teaching and preaching to the people. He has a rare command of the Punjabi language and understands the village people thoroughly, and hence is an invaluable helper to the District Missionary. His advice in matters of policy and on questions dealing with the infant church are held in high esteem.

He has been severely chastened by the Lord in that that dread disease, consumption, has taken a wife and several children from his home but he has come out of the fire purer gold. Generous almost to a fault and ever ready to help anyone in need, he is a valued friend to the ignorant villagers.

Jamil-ud-Din, Catechist, was about 21 years old when he came to rest his faith in Jesus.

Born and reared in Rawal Pindi District he had little opportunity of hearing about Christianity since there are practically no Christians outside Rawal Pindi city. He was in Government service in connection with the land revenue department and his duties brought him to Rawal Pindi city. He was quartered in a large native inn, just near the church and he and his companion used at times to have a good deal of sport with each other over these Christians and their worship! One day with a few companions he attended a service. Their minds were full of all sorts of evil and unholy thoughts as they entered the church. The service was so pure and clean that he was convicted of his sin in coming there with such thoughts and went away much ashamed. He then purchased a Testament in order to acquaint himself with Christian truth so as to refute it as he had opportunity but he was gradually brought under its power and finally surrendered to the Saviour.

HAKIM DIN B. A. B. T.
GRADUATE OF GORDON COLLEGE. NOW SECOND MASTER OF THE GUJRANWALA HIGH SCHOOL, PUNJAB, INDIA

After a period of training he became an evangelist to his own people and it is doubtful if there is in our mission his equal for work among Mohammedans. He is well versed in the Koran, can quote it acceptably in the original Arabic, and long experience in controversy has made him familiar with the usual objections while a deep study of the Bible enables him to wield effectually the sword of the Spirit. He has withal a deep heart longing for his brethern according to the flesh and understands the struggle going on in many

of their minds and is able to sympathize sincerely with their perplexities. He is at present laboring with the District Missionary in Rawal Pindi, among his own people.

Time fails me to mention others both men and women who are just as worthy as these presented but these may be taken as types.

As set forth in the beginning of this article there is today a deep spirit of enquiry abroad among Mohammedans. Here in Rawal Pindi for instance we have just at present a number of earnest enquirers, some of whom are already being put to the test although as yet not baptized. One who has served us for some little time as watchman and waterman—although from the "Qazi" magistratial class, was visited just yesterday by his relatives who called in a number of their religious teachers in an attempt to persuade him to have nothing more to do with us. His little wife, whom one of the ladies has been teaching, is quite upset and has decided for the present that she will not read the "Injil" (Testament) anymore.

The problem of caring for those who become enquirers is a very acute one at present. Cut off from former friends, surroundings and occupations, it is not easy to locate them in a new environment where they can live as Christians, make an honest living and be independent. Will you not join us in prayer, dear friends, that these who have come out at such cost may be very definitely used among their brethren who "have a zeal for God but not according to knowledge?"

THE CHUHRAS
HAS THE EFFORT TO EVANGELIZE THEM PAID?

By Miss Laura A. Cleland

HAS the effort to evangelize the Chuhras paid? *Has* it paid? I want to ask you to look first at some pictures of the Chuhras, and then to answer the question for yourself.

The first picture is of a little, rude, mud hut in which a son has just been born. Some of the neighbor women are hurrying to hunt up a certain tree, for they must have leaves of this particular kind of tree to hang in the door of the room in which the mother and son are lying, to keep evil spirits out. Another one has fastened a piece of iron on the bed for the same purpose.

The next scene is forty days later. Through fear of evil spirits the mother has not been allowed out of the room in which her child was born during these forty days, but now after proper (?) ceremonies she is to be released. An idol is made out of animal refuse, special bread is made as an offering, and all the women worship this idol and eat the sacrificial bread. After more of such ceremonies the mother is brought out once more into the light of the sun.

Seven years have passed, and the boy is about to be married. The parents would have been considered wise and more blessed if they had married their son at five years of age, but seven is a very good age. When the wedding day is but a week distant the boy nor his wife-to-be are allowed to go out into the fields lest some evil spirit enter into them, and they are given something made of iron to wear as a further pro-

tection. The night before the wedding is a time when the young people are allowed a freedom they have at no other time. In all their joys as well as in their sorrows and perplexities they turn not to God but to man, worshipping and asking help of him or of some idol.

I could show you many more pictures —pictures of stealing, of lying, abuse, adultery, drunkenness, murder, Sabbath desecration, idolatry; pictures that would give you some idea of what these people are before they become Christians.

NOW LOOK AT SOME OTHER PICTURES. The first is that of the home of one of our village pastors whose first son has just been born. The heart of the father and mother are filled with joy and the village resounds with sounds of praise, but it is praise to God, who has granted them this favor. This boy is baptized with the name "Asked-of-God" and the parents, who believe that God gave him to them, believe also that He will keep him from all harm, and so there are no charms hung on the door or the bed. This pastor and his people are all from among these despised out-castes.

Come and see this wedding. The only girl-teacher of our district is being married to one of our young men teachers. The wedding party came in the night before. There were fire-works, a band and singing, lots of fun and laughter, but the songs were the Psalms of David and there was nothing of which we were ashamed. Now they stand before the minister and quietly pledge themselves to love and honor each other and to live "as it becometh the Gospel of Christ." These, too, are of the same despised race.

It is Sabbath day and I want to take you with me to a village where the people are all Christians. You see that the cattle are all quietly eating at their mangers, none are working today. Here in the middle of the village a place has been swept clean, mats have been spread down and the people are already seating themselves for the morning service. Men, women and children are present, and you cannot but be impressed with the intelligent interest and eagerness with which they listen. Each one has a part in the offering, by giving either money, or grain or flour. The pastor, a large, fine looking man, and his friend who assists him in the service, and his people, are all of this race.

It is the afternoon of the same day and we are at another village not far from the first. The people are already seated and are reciting Bible stories when we arrive. The same conditions prevail as in the first village, no work, all the people bright and intelligent, gathered for worship. This pastor and his people are from the same race. Has it paid to have accomplished such things as these?

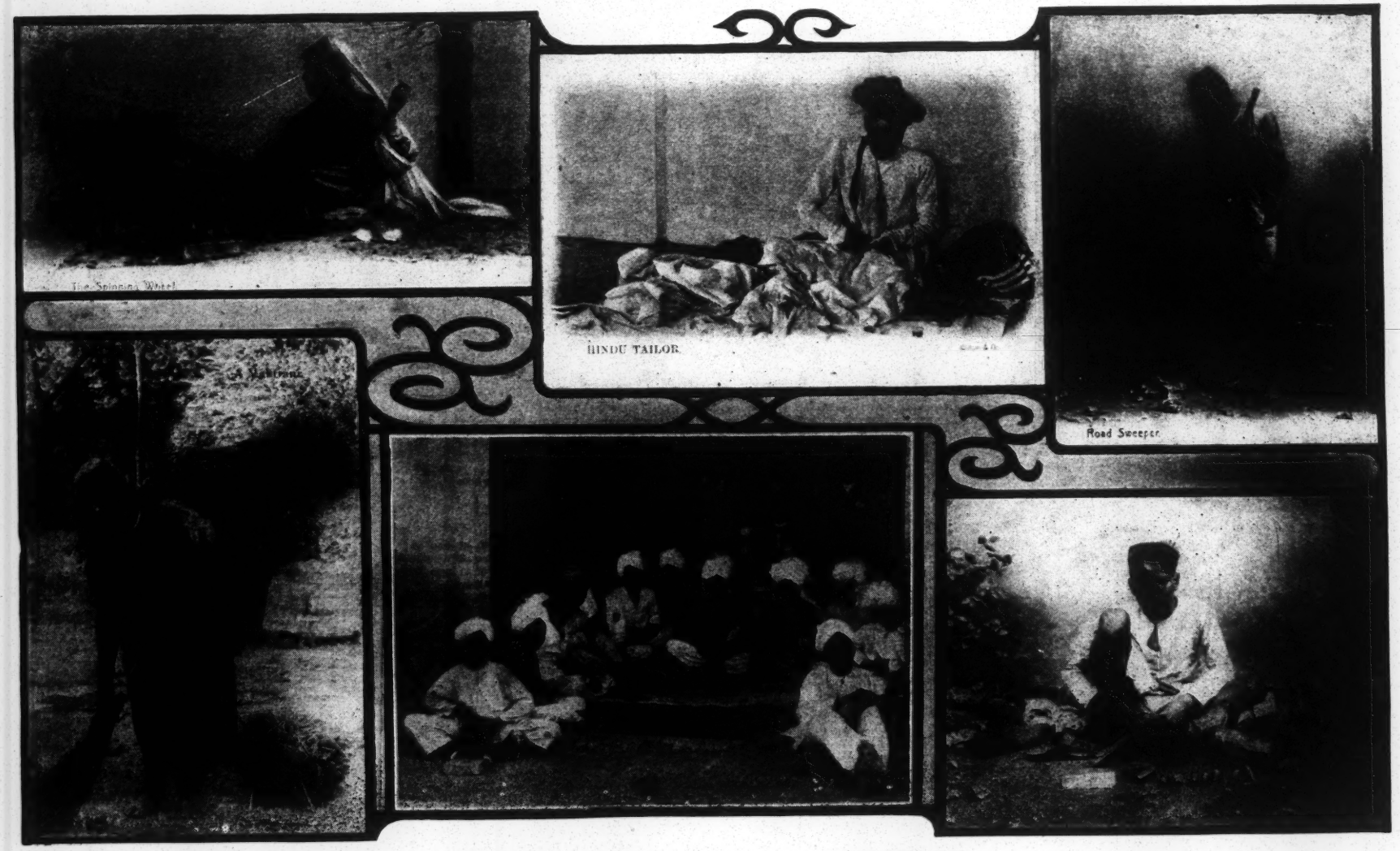
One of our pastors, who is of this people, went to do business at the home of a high caste Hindu. It was almost night fall when their business was finished, and the Hindu politely asked the pastor to spend the night with him. The pastor refused, but the other pressed him so that at last he humbly said "The reason I do not accept your hospitality is that I am from among the Chuhras." He knew that he might be kicked out when he made this statement. The Hindu was astonished, but was so impressed by the minister's humility and truthfulness that he would now take no refusal but set the best the house afforded before him and insisted on keeping him as his honored guest. Has it paid to turn out such men as this?

Has it paid to have produced men who are honored and respected by the whole community? Men whose lives are *right?* Has it paid to make out of such as we

A VIEW OF INDOOR PATIENTS AT MEMORIAL HOSPITAL THE HEALING INFLUENCES OF CHRISTIANITY

EVERYDAY SCENES AT MEMORIAL HOSPITAL, SIALKOT, INDIA

DOCTOR MARIA WHITE IN CHARGE OF THIS HOSPITAL



CHRISTIAN TRAINING VS. INDIAN METHODS

LOWER CENTRAL PICTURE SHOWS INDUSTRIAL TRAINING AT GURDASPUR. OTHER PICTURES SHOW THE METHODS OF THE UNTRAINED NATIVE WORKERS

SEE "THE INDUSTRIAL AWAKENING IN INDIA" IN THIS ISSUE

saw in the first pictures, Head-Masters of our schools, men who are Christian gentlemen, cultured, refined, courteous? To produce a man who is a Professor in our Theological Seminary, who is known as a profound student and a powerful expounder of the Word of God, who has few superiors in India as a Bible teacher, at whose feet all can sit with profit? Has it paid?

The Christians are not all like this. There are many defects, many weaknesses, many gross sins among them. But can you say the results have not been large in proportion to what we have invested? If we have gotten such results as these from our meager investments, how much more would we not get if we invested more. The many who have been baptized and but poorly taught and cared for, the many of this race of people who are still out of Christ, give a larger opportunity for such investments and still greater returns. Will you not invest? Can you think of a better way to spend your life than in bringing to these poor, ignorant people the knowledge of the Saviour? Will you not devote your life to this work?

THE GORDON MISSION COLLEGE.

By Rev. E. L. Porter, D. D., Rawal Pindi, India.

A recent investigation discloses the fact that there are 60 theological and training institutes for Christian workers in India and Ceylon, with 1360 students in attendance. Of these 1360, only 14 have received the B. A. degree. Fifteen others have passed the Intermediate Arts, or first two years of the B. A. course. Seventy-five more have passed a University Matriculation or High School final examination. Thus out of 1360 students in theological seminaries and training schools, only 90 in all India, or less than 7 per cent. have even a high school education.

In our own theological seminary there is but one college graduate, and among the graduates of the seminary but one has read even to the Intermediate Arts or first two years of the college course. A few more have finished the High School but the great majority are not even High School graduates. Among our Indian pastors it is difficult to find one fitted to take part in the great conferences which have become such a feature of Mission work at the present day.

When we turn to the other educational work of missions in India the case is even more desperate. Statistics are not available for all the 15,000 Mission schools of various grades throughout India in which half a million youth are being educated, but a special investigation of the 40 Middle and High Schools for boys in the Punjab supported by the various missionary societies, shows that there are but 40 Christian certificated or graduate teachers in all these schools, barely enough to furnish one Christian Head Master for each school if properly distributed, and supposing each was fitted for such a position. One of the difficulties of school management is to prevent managers of Mission schools from bidding against each other for the available material to man their schools with a Christian staff.

To maintain these mission schools more than 500 Hindu and Mohammedan teachers are employed. The non-Christian teacher is an opposing force no

matter how far it may be from his desire to act as such. The higher his character as a man, and the greater his reputation as a teacher, the stronger will be his influence against the very purpose for which the school is maintained.

Though the percentage of Christian teachers in the United Presbyterian Mission schools is a little higher than in those of some of the other missions, yet the fact remains that of 269 Indian teachers in our boys' schools of all grades, 189 or 70 per cent. are non-Christian.

Not only should these existing institutions be manned by Christian teachers but new schools must be formed. The rapidly increasing Christian community is making constant demand for educational advantages while the problem of supplying new schools with Christian teachers is one of the most difficult the mission has to face.

To meet this demand for new schools more non-Christian teachers have been employed till the percentage of non-Christian teachers in the schools of the mission is higher than it was five years ago.

The Rev. J. C. R. Ewing, D. D., Principal of Foreman Christian College, and Vice-Chancellor of the Punjab University, writing of the need for Christian teachers says, "It is my conviction that at the present time the church in India is face to face with a condition unprecedented in her history which if she ignore or neglect she will do so at her peril." And again, "The non-Christian teacher must remain until his successor can be found in the person of the Indian Christian who is intellectually and spiritually equipped for the task which is awaiting him." In the judgment of the writer, there is no question pertaining to the conduct of our Christian propaganda in India more pressing than that of raising up for this work amongst the educated classes in school and college a great body of devoted, capable Christian men.

That Gordon College is helping to meet this need is evident from the fact that beside supplying subordinate teachers and mission workers of various grades, four of the eight large educational institutions of the mission have been supplied with capable head masters who have taken their University degree through this college, and who are recognized as leaders in the educational work. One of these young men has almost the entire management of a high school of 1300 boys. Think what that means! No factor has a larger share in moulding the material of those young lives, on the strength of whose character and the purity of whose conduct, depend the weal or woe of this great land, than the Christian teacher.

In a very short time every school in our mission will be under the care of men trained in our own institutions. It is impossible to see where Christian teachers would have been found had they not been trained in our own college. The fact that the great majority of our Christian college graduates must come from the depressed classes who are exceedingly backward in education, and in many cases lack the capacity for higher training, makes the task of raising up a corps of trained Christian teachers, fitted for higher educational work, exceedingly difficult. The success already attained shows that it is not an impossible task.

There is however, another class of students to whom the College ministers, the Hindu and Mohammedan candidates for University degrees who form the great majority of the student body.

A prominent educator in the Government Training College at Lahore made

this remark concerning the work of the late Principal, the Rev. J. H. Morton, that he could always tell a student who had been under Mr. Morton's influence.

Though all may not have this strong personality yet the influence of college life in this institution is very marked on the non-Christian student body. In Gordon Hall, the hostel of the college, caste distinctions have very largely been obliterated. The non-Christian students have formed clubs for social service on lines of Christian Endeavor. Many of them join in Gospel meetings with their Christian class mates and a non-Christian student will call for prayer as readily as his Christian fellow.

The American short-term professors, with their quarters in the Hostel, are in constant fellowship with these keen observant young men of the East, and the claims of Jesus Christ are a frequent topic of conversation.

Educationally the College has made a reputation for thoroughness. The high percentage of passes in the University examinations has become a feature of the college history.

The growth of the institution has been rapid but is greatly hindered for want of a Science Hall. Every year numbers of the most promising candidates are turned away for want of room in the science laboratories. A Science Hall costing (with Government aid) $3000 would bring in an additional yearly income or $1200 in fees, which would go far towards making the College self-supporting.

THE UNSANITARY CONDITIONS OF INDIA.

By Mrs. W. M. McKelvey, Bawa Lakhan, American Mission, India

THREE ladies, walking down the gang-plank of a steamer docked in Bombay, entered the Custom's Building, and while the eldest transacted the necessary business there, the others stood in the verandah and watched the throng of people. Presently "how interesting and different," began Little-Lady-Visitor, but interrupted herself to ask, "But what is that smell?" Arriving just in time to catch the question, Old-Missionary replied, "It's the smell of India—made up of the perspiration of unwashed bodies plus filthy garments, plus cooking food, plus rancid ghee, plus spices, plus filth, plus tanning hides, plus dead animals lying about, etc., etc."

"But is it always this way?"

"Oh no, often worse—as in our summer zenana visiting in the narrow, crowded, filthy streets. You see there are practically no outhouse or closets in India—usually the open street or nearby fields serve all such purposes, and in the extreme heat of summer—but let us take this coming vehicle."

Seated within it, small luggage picturesquely (?) bestowed in every available spot, Little-Lady-Visitor suddenly whispered, with horrified gaze fixed upon the driver, "Why, why doesn't he wash his garments—they are unspeakable!" The Younger Missionary, third of the party, interrupted quickly, "I asked a coolie that once, and he showed me two pice in his hand, saying "If I spend this for soap, what will I eat? I can live without clean clothes, but not without food."

"Well, let them wash without soap" commenced Little-Lady-Visitor, but Old-Missionary asked quickly, "In that?"

and pointed to a tank they were passing, muddy, stagnant, and covered with green slime. "See, some are washing in it, and some are bathing, but even with soap, how could the clothes get clean in such stuff! And the ponds where the villagers wash are worse still, for all the village animals bathe in them too."

"Go on, mother—here are two pice, but go on quickly."

"What ailed that woman's face?" asked Little-Lady-Visitor curiously.

"Small-pox" laconically responded her companion.

"Oh dear! Why was she out here in the street, exposing everyone?"

"My dear lady," explained Old-Missionary a bit wearily, "India, knows nothing of contagion. Disease, whether trivial or fatal is a matter of Fate. See, here is more small-pox—and that may be a plague case that they are carrying along—this is the season for it. And so the contagion spreads, and people die like sheep, whole families and whole villages being wiped out—Yes, give that poor fellow a bakshish if you choose—he's blind."

"There seem to be so many blind people here in Bombay" tentatively remarked Little-Lady-Visitor, after Young Missionary had shown her a suitable coin to drop into the out-stretched palm.

"Yes, and everywhere else in India," replied Old-Missionary simply, "the heat, the dust and glare of India's grassless alkaline plains, the filth and the contagion-carrying flies, the utter ignorance and lack of the simplest remedies, coupled with the awful treatment they do sometimes give—of course there is every kind of eye trouble and much blindness."

"Young-Missionary added, "I knew of a boy, blinded by a well-meant application of molasses and red pepper to his sore eyes."

"How awful!" exclaimed Little-Lady-Visitor faintly.

They traveled along in silence until passing a humble mud hut, Little-Lady-Visitor asked, "What is that in cakes piled up all over that yard, and set on the wall of that mud house?"

"Just cakes of dried manure, which the people of this land of few trees and expensive wood are glad enough to use for fuel. That child you see is making cakes of it, and pasting it on the wall of the house to dry."

"And they cook with that stuff!" exclaimed the Little-Lady-Visitor.

"But the flies!"

"I know just how you feel," laughed Young-Missionary merrily. "Once when our camping ground was sown with grain, we had to camp among the countless piles of manure chips beside the village—my, it was so hard to eat! Those great big carrion flies came straight from the manure to our table. I'll truly never forget that camp—a dead dog and a dead buffalo were dragged out of the village and left near us—and the orgy of the pariah dogs and the hundreds of vultures—ugh, I can see it yet! But the poor ignorant people think nothing of these pestilential conditions!"

A sudden jerk and the halting of the bony horse revealed the fact that the harness had broken. Old-Missionary proposed "Let's step into this courtyard near by and talk to these women until the driver patches things up."

The low-caste women, shy at first, soon became friendly, and a surprising number of them, young and old, with children and infirm old men, gathered, and Old-Missionary had her audience. Presently Little-Lady-Visitor whispered

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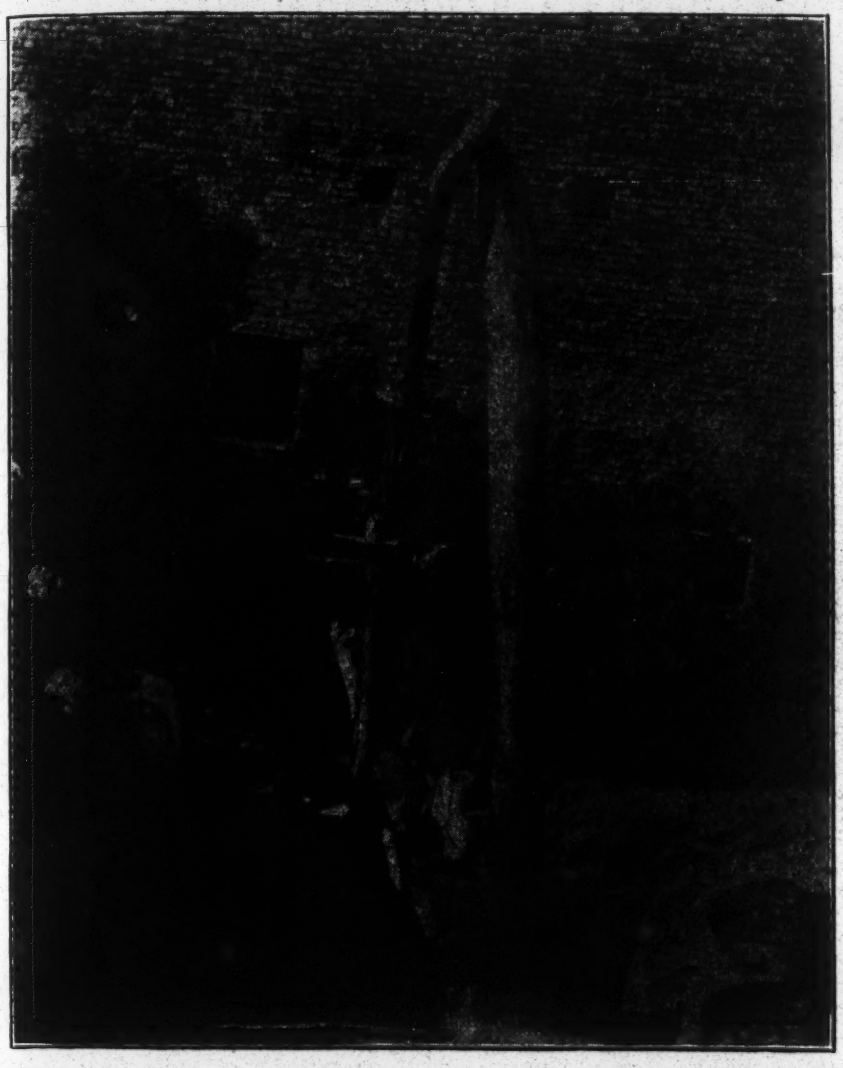

SHOWING CAKES OF COW MANURE MADE INTO CAKES FOR FUEL AND PLASTERED ON THE HOUSE TO DRY. A VILLAGE WELL IN FRONT VIEW

"There are so many people here—I fear we are interrupting some sort of a gathering."

"Oh no," said Young-Missionary wisely, "all these live right here in this mud courtyard—these and more too, for the men are off at work, and perhaps some of the women."

"But there seems to be only one hut—how can they all live here?"

"Oh, they eat and spin and work outside, in fair weather—and at night they all huddle in on the beds or on the ground. But no windows, and only one door, and that shut—think of the ventilation! No wonder that tuberculosis and other unmentionable forms of disease, physical and moral, are common—all ages and sexes packed in together."

Little-Lady-Visitor had edged nearer the door, "What is that over in that dark corner—why it's a cow!"

"Oh yes, cows, sheep, buffaloes, goats, chickens, all live in with the family and add to the din, filth, bad air, and vermin in the little room. And the vermin—they have head lice, body lice, flees, bed bugs. I remember that once when I was studying with my Munshi, a dignified, educated Hindu, he after a few uneasy movements caught a large louse in his garment. I told him to step outside and kill it, but his reproachful reply was, "It's little life is dear to it."

Just then the driver called, and the missionaries again seated themselves in the vehicle. Little-Lady-Visitor was thoughtful. "Tell me what such people eat," said she.

"What's the use!" exclaimed Old-Missionary " you simply cannot realize the poverty and spareness of their diet! Coarse flour bread either alone or with greens or pulse is the staple. In many sections rice takes the place of this coarse bread. And this is the food of millions of people. Of course the wealthy add fruit, meat, sweets, etc., but those of the lower castes practically

never get meat, unless some sick animal dies or they manage to poison some enemy's cow. Butcher's meat costs too much for families who live on from two

A SELLER OF DRIED CAKES OF COW DUNG USED AS FUEL

dollars to four dollars a month. It is bad enough in health," Old-Missionary went on sorrowfully "to have such inadequate food—for we know that countless multitudes never experience the sensation of a satisfied stomach—but in sickness it is utterly awful! It breaks my heart to think of those whose lives could be saved if they could but get milk, eggs, and plain, strengthening food—but how can they? We help those we can, and the rest die! Poor little starved babies!"

A moment's pause, and "Tell her about the drinking water too, quietly suggested Young-Missionary.

The reply came wearily. "That's worse yet. Hindus often 'purify' their water with the urine of that holy animal the cow! And many of the village people drink from their pond. I told you how the people bathe and wash clothes in it and how animals stand in it for the sake of the coolness. Others still drink from the wells which are often alkaline and open at the top. So leaves, dirt, dust, sticks and often worse things fall in. At one of our camps the water was so bad that we had to investigate and discovered that a cat had fallen into the village well some days before. The people proceeded to cleanse the water by pouring into the well a small vial of sacred Ganges water, brought by some pious Hindu who had returned from a pilgrimage to Benares! After this, despite the putred carcass within, the water was 'pure.'"

"But Ganges water to purify it with!" g r o a n e d Young-Missionary. "Why, when we visited Benares, we saw not only dying people, stood up or laid down in the 'sacred depths of Mother Ganges' to die, but corpses actually floating in it—and the ashes of the pious brought from afar continually sifted into it—why, the river was turbid with filth!"

"Yes, I've noticed that in the Hindu religion often the holiest beliefs, rites, practices and people are the filthiest," returned Old-Missionary, as they turned the corner and stopped before the Hotel where they were to spend the night before starting on the long up-country journey.

Here let us leave them, dear reader, remembering that what Little-Lady-Visitor has learned in her first day in India is a literal trifle compared with the whole unwritable, unpublishable, truth!

THE INDUSTRIAL AWAKENING OF INDIA.

By Rev. H. J. Stewart, M. A., Jhelum, India

THE stupendous changes—social, educational, religious, political—which are today affecting Indian life, are sufficiently striking to be called a "renaissance." But does this also have an industrial bearing, and can there be said to be an "industrial awakening in India?"

At first thought one might be inclined to make sport of the idea. The picture of Indians sitting on their heels, in small groups, smoking the *huqqa*—and that during working hours—is all too vivid! And the doleful strains of Kipling's lament over the man "who tried to hustle the East" are still ringing in our ears. India, industrious? Not if she can help it! *Industrial* then? Impossible! Meditative, speculative, philosophic, religious, even "spiritual," maybe. All these terms have we heard applied to her; but industrial—'twere almost sacrilege to thus describe the gentle descendants of the rishis!

But setting jest aside, there are in truth many real hinderances to the industrial progress of India, and the better we understand that sleep of centuries, in which she yet lies to a large extent, the more will we appreciate any signs of an awakening.

It must not be supposed that India is entirely lacking in civilization. Far from it. But her civilization is a stagnant, or dead, civilization. There is no progress, no improvement in it. Invention is practically unknown.

There may be many reasons for this lifelessness. Perhaps not the least is that hinted at in a recent statement, made in connection with the announcement of the appointment of a doctor to India on the Rockefeller foundation to investigate and seek for a cure for the hook-worm, that "the discovery of such a cure might increase the industrial efficiency of India 50 per cent." But we believe there is a moral hook-worm at work in India more deadly than that being fought by physicians, and that the great cause of India's long industrial sleep is the famous caste system. But how does the caste system affect the industrial problem? By striking a deadly blow at the dignity of physical toil and manual labor. There will be no permanent industrial progress in India as long as the Indian is ashamed to work with his hands.

It is to be remembered that of the four original and fundamental castes of the Hindus, the two highest, viz. Brahmans and Kshatriyas, are non-productive from an economic and industrial standpoint. Many castes whose hereditary profession is industrial are to this day looked down upon by the proud upper castes. It is equivalent to pretty severe abuse to hint that one of respectable family is a shoemaker, potter, weaver, tanner or washerman. It is a modern complaint that even those Indian youths who are sent to England for technical education to fit them for positions in industrial institutions, have not overcome this false pride. Whereas English or American young men are willing to enter the workshops and toil with their hands day after day for years to get the practical knowledge essential to success, so-called technically trained Indians "will not work with their hands, will not observe factory hours, ask too high wages for learning their practical work and generally think they know everything." It may easily be seen that this spirit, which

is very generally the spirit of India today, does not conduce to industrial progress.

One of the greatest obstacles in the way of an Indian industrial awakening, is thus seen to be deeply rooted in the very fibre of the social fabric. There are however many agencies at work tending to destroy this false basis of the present social system and hence hasten industrial development. Even a generation or two ago, the statement was not uncommonly made that "the distinctions of caste are rapidly disappearing." While there remains much to be hoped for, it must be admitted that remarkable changes are going on. The influence of a Christian government, contact with the institutions of a western civilization, education on western lines, and the teachings of Christian missions, are all tending to an upheaval of the old systems. One of the most potent influences at work doubtless proceeds from the mass movement of the very lowest castes toward Christianity. The report on the census of 1911 for the Punjab, records a decrease of those belonging to the scavenger caste of about 25 per cent. in the last decade. This was due to what is called "the emancipation of the depressed classes." Sweepers are becoming farm servants or even cultivators and taking up higher forms of service. This breaking away from the traditional bonds of occupation is manifest in all the castes from Brahmans down to Chuhras, and bodes well for industrial reform. It is not limited merely to the cities and educated classes but is penetrating to the remotest villages as well.

If the cause of stagnation is surely, though slowly, being removed, we will expect to see practical results already at hand. And in this we are not disappointed. Factories and belching smokestacks, to be sure, are not very common, at least in the backward Punjab, though even here more than four hundred factories—mostly small—are reported by the recent census, and a total of nearly 50,000 operatives, more than double the force thus employed ten years before. The great centers of manufacture are Calcutta and Bombay, and the total number of employees in cotton, woolen, silk, jute and other mills and factories runs up into the hundreds of thousands. India's greatest possibilities seem at present to be found in the cotton industry. She already consumes nearly half her cotton crop in her own mills, and controls the local market as regards the coarser and cheaper cloths, and even exports some. But other important industries might be developed. Her mineral resources have probably only begun to be drawn upon. It is an interesting fact that pig iron was reported as an export from India for the first time during the last year, and was said to be delivered on American soil at a cheaper price than it could be manufactured there. And so, on a small scale to be sure, India is imitating the great nations in that the whir of wheels and the pound of machinery is beginning to be heard within her shores.

In little things, also, which perhaps are even more significant, there are signs of change. The people live in better houses than they used to, more frequently built of bricks rather than mud, giving the brick trade a decided boom. They wear better clothes, they eat better food, and in general their standard of life is rising. This means an increasing demand for the products of industry, which will be met by increased production at home, instead of being wholly supplied by imports from abroad. The introduction of machinery is a hopeful sign, though it be as yet of foreign make. The sound of the *chakki*,

or hand mill, is growing fainter in the villages as the people get more and more able to pay for having their grain sent to town to be ground to the sound of buzzing machinery and the chug, chug of an engine. And so in a thousand little things of daily life are manifested the signs of the passing of the old and the coming of the new. This all means industrial progress.

It must not be forgotten that much of the enterprise manifested in large industrial operations is as yet European, not Indian. The European is still largely indispensable to the management of a big factory, and the capital and initiative invested are still often from foreign sources. The term "*swadeshi*" (meaning "native") which became famous six or seven years ago in connection with the enthusiastic attempt to encourage native industries and boycott English and other manufactures, has fallen into very bad repute as a word, and has become almost equivalent to seditionist and even terrorist. A lot of enthusiasm has died out as was expected. But on the other hand a residuum of real perseverant patriotism has survived and we still hear of Indians who refuse to use anything of foreign manufacture, and of shops which sell only native made goods. Such a spirit has had, and will doubtless continue to have, an increasing influence in the encouragement of Indian industry. The enthusiasm of one Indian writer may be seen in the following startling statement:

"As year by year the smoke curling from the chimneys of Indian cotton mills increases in volume, it writes the doom of Lancashire against the industrial firmament in characters so black and bold that he who runs may read the decree of the Fates."

In fact tariff reform and other changes are being agitated by Indian leaders, who believe that the products of Indian soil should be preserved to India, and that there is something wrong with a system that permits wheat to be exported when people have barely enough to live on at home, or raw cotton to be taken to England and re-imported as manufactured cloth better than that made at home.

There are then signs of a real industrial awakening in India. She is still wretchedly poor, but she will yet bestir herself, and deck herself in the beautiful fabrics of her own manufacture.

GROWTH OF CHRISTIAN LITERATURE FOR WOMEN IN INDIA.

By Miss Cynthia E. Wilson

IGNORANCE and illiteracy have been the lot of our Indian sisters until a recent date, except in the case of a limited number.

You have heard doubtless how some Zenanas whose doors had been closed were opened by an English lady, who took embroidered slippers worked by her own hands to show the women, so creating a desire in them to learn how to do such work. Now, in almost every zenana woman's house, samples of embroidery and other fancy work are shown with pride.

The entering wedge, however, for an education and the world of letters was through the schools rather than through the zenanas. At first those of the working class were induced to enter by giving sweets, or small rewards, and afterwards

the higher classes became interested. Since this avenue was opened up to them, a great desire for knowledge has come, and we find among these women as intelligent and capable minds as among women of other lands. Several of India's women have passed the B. A. and M. A. University examinations; and many excellent teachers, nurses and doctors have also obtained degrees. A few more are editing magazines and doing other literary work.

All literature for women has grown within the last 30 years, and is due to the efforts of Christian missionaries. The orphanages started by them in the beginning, furnished educated wives for the ministers and evangelists, and as the Christian Church grew, literature was prepared to supply its needs.

To make literature a success there must be writers, distributors and readers. These have been all too few, but are on the increase. A taste for reading must be cultivated, and we are sorry to find so little inclination for general reading among our Christian women. Since good story books, magazines and papers can be put into their hands the desire is growing. But literature presupposes readers, and as only a small percent. can read, its use depends on the state of education.

The melas (fairs) furnish good opportunities for distributing literature. Last Spring at the Katas Mela in Jhelum district our missionaries and workers sold 2091 Gospel portions and distributed 5000 tracts. We are often told, "It was a tract given which first drew my heart to Christ," or "It was a Gospel bought in a mela which convinced me that the Christian religion is true." Chandra Lela found salvation by reading a Gospel given her by a school girl. We have therefore a two-fold work—to give the Gospel message and leave a book or tract which will clinch it.

Education among women is furthest advanced in Calcutta, Lucknow, Delhi, Allahabad, Umritsar and Lahore; and in our own Mission in Gujranwala and Sialkot. To give you some idea of the beginning and the progress of education in the Punjab, I will give two instances.

About the year 1870 Mrs. J. D. Barr opened a few girls' schools in Gujranwala, which were taken over by Miss Calhoun when she was ready for the work. By her energy and labor they were soon quite flourishing, and when she took her furlough after nine and a half years, she left to her successor, ten branch schools, and one central school for the advanced girls, these altogether containing over 300 pupils. One of the Bishops of the Church Missionary Society visited them and praised them highly, especially their singing, and in Lahore at a women's conference great wonder was expressed that she could get the large girls to come together into a central place to read. With difficulty, in that city of 20,000, could she find more than two Hindu widows who were capable of teaching—the other teachers had to be men whom the people would trust, until more women teachers could be trained.

In the early nineties a Government school for girls in imitation of and opposition to the Mission school was started; but the teachers were mostly drawn from our schools. These schools have been ably kept up for twenty-eight years by Miss Mukerji and her assistants. Later, schools for Sikhs and Aryans were started there, and many of Miss Mukerji's pupils have been called to be their teachers—some of them being made Head Mistresses in Kashmere,

Patiala Stata and other places. Most of the old pupils are now married and scattered through the district. These are always anxious to see the itinerant lady missionary and secure reading matter from her.

Pathankot District is quite a contrast, for it is very rarely that we find here a woman or girl that can read—those who can have usually come from other districts. Our tracts and booklets are often given to the boys with a request that they be read to their mothers and sisters. It was a great joy to come upon two young women last winter who could read Hindu and wanted books. One bought a book containing the four Gospels, and the other a Gospel portion. One of these women was from Lucknow and the other from Delhi. We have also an interesting zenana woman reading English with us, who read through the eighth grade in Lahore, and she is willing to pay for her teaching.

E. WANTON.

The second instance I take from the memoir of a Miss Wanton of the Church Missionary Society. This lady opened up work among the women and girls in the city of Umritsar and its suburban towns. Umritsar is a city of 180,000. Miss Wanton was a woman of great energy, ability and piety. She came to India in 1872, landing in Calcutta. Work among women had begun there twenty years before, and so she spent a few months there with some fellow-missionaries to get acquainted with their methods of work. Arriving in Umritsar January 2, 1873 she found a normal school for boy in charge of an English missionary and his wife, Mr. and Mrs. Rogers, but not a single school for girls. After a diligent study of the language, she opened some zenanas and started girls' schools. Before taking her first furlough after seven and a half years in the country, she had sixteen branch schools in operation, with 500 pupils in attendance. She had also started girls' schools in six adjacent towns, one of them twenty miles away. In her own house she had an orphanage which was under the care of Mrs. Elmslee. Besides all these schools she had three classes in which she was training teachers, and frequently visited and gave instruction in the zenanas.

Then, because she found no suitable books for girls to read in the Gurmukhi language, she translated and compiled several school books, and a song book, all of which are still in use.

Since that time the work has grown immensely. Mrs. Rogers was asked by the Government to open up girls' schools and become their inspectress. During her life time she had twenty-five girls' schools established. There has also been built in Umritsar a very large, fine building for Christian girls called the Alexandra School, and the orphanage has become a boarding school for village girls.

Miss Wanton was well known in the Punjab, and respected and loved by all who knew her. She was foremost in our women's conferences, and in every good work. She labored 37 years in Umritsar and had quite a number of converts from the schools and zenanas. We are glad to be able to present her picture to our readers.

MEDICAL MISSIONS. HOW SUPPORTED.

ENDOWMENTS.

By Miss Maria White, M. D. Sialkot, India.

MEDICAL Missions may be defined as an evangelistic and philanthropic means of giving the Gospel, and with the Gospel physical relief also to suffering people. A simpler conception would be that Medical Missions exist for the purpose of fulfilling Christ's great command. "Thou shalt love thy neighbor as thyself." Yes more, it means following in the footsteps of the Great Physicial who forgot Himself, forgot His own suffering, cold, hunger, thirst and weariness. Day and night His loving hand was outstretched with healing touch for the suffering, annd His tender voice told of the Heavenly Father's love.

Medical Missions appeal to the hearts of the people. When physical suffering is relieved the flood-gates of the heart are opened and many a tale of sorrow and suffering is poured into the Medical Missionary's ears. Sympathy that cannot be expressed is realized by the touch and often the aching head is laid on the doctor's breast, or her hands held lovingly in those of the sufferer. When the hearts of the people have been won, how joyfully do they listen to the Gospel story of a home prepared by Christ, where no sorrow or suffering ever comes. Having once heard, they come day after day and drink in the glad news, returning to their villages to tell the story to those who have never had the opportunity to hear.

Medical work is far reaching. Thousands come to the hospitals and dispensaries from towns and villages that have never been visited by missionaries or their workers. Our ears are often greeted with the words "We have heard of your great name," or "We have smelt your sweet odor (any distance from ten to a thousand miles away) and have hastened here for your treatment."

A few months ago I was called to see a patient some forty miles distant. At the end of twenty miles we stopped to rest our horse. Taking advantage of the delay to look through the village, I heard my name called and looking across a vacant lot I saw an old woman waving her hand to me. Supposing her to be a Christian I immediately obeyed the summons, hoping to both give and receive a message of love. It was a high caste Hindu woman who had summoned me. She had gathered a large company of women around her, and after reminding me that she had been to the Memorial Hospital Dispensary, she turned to the women and gave a concise description of her visit. Beginning with the Bible lesson which she repeated in a way that showed she clearly understood the teaching, she went through every detail, emphasizing the fact that I had prayed with them before giving them treatment. In this way the work is helped forward by the patients them-

selves who repeat the Word and tell the sweet Gospel story, then when the missionary visits the village she finds the doors open, and is given a warm welcome.

Medical missionaries are primarily pioneer missionaries. They are rarely permitted to reap the fruit of their labors. They sow beside all waters, to every class and caste of people. With a lavish hand they sow the seed in the morning and in the evening withhold not their hand. The women who publish the glad tidings are not a few, and God alone knows what the harvest will be. He directs the sowers, He waters the seed, He sends the reapers who gather in the sheaves, and the sower and the reaper rejoice together.

Medical Missions receive their support from the Home Church, from the local government on the field, and from fees and contributions. The highest support granted by the local government for the running expenses of a hospital is Rs. 70 a month, the lowest, Rs. 20. But the time has come when grants for hospitals are difficult to obtain, and those who have not in the past obtained them can only hope to do so by locating far out of the bounds of Government hospitals, hence we can only count to a very limited extent on such support. Fees are uncertain and can only be collected from well-to-do patients. Our people are poor, extremely poor, and with Christ's voice still sounding in our ears, "Go tell John the sick are healed, the lame walk, and the poor have the Gospel preached to them," can we charge for the Gospel message those who have not enough of bread?

Though all contributions are thankfully received, they are but few, and the main support comes from the Home Church. Of the one hundred and twenty-five beds in the Memorial Hospital only twelve are endowed, and these are mostly the children's beds. The other hospitals in our mission are no better endowed though this is by far the best method of meeting expenses. Will not our dear home friends endeavor to fully endow every hospital on our field? What a burden you would lift from the weary doctor's shoulders could she feel that the expenses of the work were fully met.

*Illustrations accompany this article, but how little one can show in a picture! Could I take each one of you through our hospitals and then through the homes of our patients, into the little dark, stuffy rooms, and let you see with your own eyes the suffering of these people, I am sure your hearts would burn with a longing desire to help carry on this work.

*See Illustrations.

STUDY FOR THE MONTH.

DECEMBER—INDIA

Bible Reading—Hebrews 2nd Chapter; 1st Peter, 2nd Chapter, Verses 9, 10.

Roll Call—An item of interest from the field.

1. The Gordon Mission College.
2. The Avalon Girls' High School.
3. Our Native Ministry.
4. The number and status of our Mohammedan converts.
5. The Chuhras. Has the effort to Christianize them paid?
6. The unsanitary conditions of India.
7. The industrial awakening of India.
8. Growth of Christian literature for women.
9. Medical missions. How supported. Endowments.

A Letter from the Foreign Secretary of Women's Board.

Dear Women of the United Presbyterian Church:

Almost all the missionaries who sailed for Egypt and India in September have sent messages back telling of the pleasant voyage and the happy time that all were enjoying.

Miss Anna McConnaughy returns to Egypt sailing Oct. 18th fully recovered, we believe, in health and anxious to get back to her field of labor.

Miss Ella Downie, one of our new missionaries accompanies Miss McConnaughy. Pray that these two may have a safe voyage and be mightily used by the Master for the saving of souls.

The Sangla Hill Cottages are progressing rapidly and more girls are applying for admission than can be accommodated. There are to be eight cottages instead of six. Are there not some societies or individuals who would be glad to take one of these cottages as a memorial for some dear ones?

The cost of a cottage, including furniture, is $1400.00 each. We are praying that the Lord will send all the funds necessary so that this new educational center in India may be dedicated to Him free of any encumbrance whatever.

Do not forget that all life membership fees—Senior and Junior—will be counted in for Tanta Girls' Boarding School up to January 1st, 1914.

Our Thank-Offering last year was about $94,000.00. We are praying that this year's offering may be at least $100,000.00 and that included in this will be all the money needed for Sangla Hill, India and Tanta, Egypt.

It has been decided by the Mission in Egypt and concurred in by our Board that Tanta Hospital is to do general hospital work in the future. We are very happy to know that Dr. Grant has been transferred to Tanta to take charge of the men's department. A new building estimated to cost about $12,000.00 is an immediate necessity. Are there not some stewards of the Lord's money who would like to make to Thank-Offering a special designation for men's department in Tanta Hospital?

Letters just received from Khartum North tell us that the organ which was given to Miss Bradford two years ago has completely worn out. This leaves the Khartum North School without an instrument of any kind. Quite a demand from educated young men for music lessons cannot be met because we have no instrument of any kind. We send this story out confidently expecting that it will reach the heart of someone who desires to give a good instrument to this far away school. The Board will gladly pay the freight. It need not be entirely new but ought to be in first-class condition.

No particulars concerning the death of dear Miss Corbett have reached us as yet, except that she died of apoplexy. Pray for the Mission in India and her family at home who are so sadly bereaved in the loss of this veteran worker.

Our hope for all our work is in the Lord who has given the women of the church this honorable responsibility. Let us all be much in prayer that those having the immediate supervision may have divine wisdom and that all the money necessary for the furtherance of the work may be promptly and lovingly sent in such abundance that there will be no lack. Do not forget to make special prayer for every object mentioned in the foregoing.

Lovingly yours,

MRS. H. C. CAMPBELL, Foreign Secretary,
6410 Beacon St., Pittsburgh, Pa.

EDITORIAL.

The December Magazine will begin the studies for 1914. Subscribe now.

* * *

This is a large and interesting number. Make India a special study and prayer.

* * *

As the India Missionary Association will have special tribute to the late Miss Kate Corbett we will hold a tribute by Rev. David Gordon for the complete memorial.

* * *

MISSION STUDIES FOR 1914

This number closes the study for 1913. We have had a good year. Many women are making good use of the Outlined Program Study of Missions. They are an aid to intelligent distribution of our society mission funds, as well as inspire increased gifts.

For 1914 there are studies of equal interest with the past. Mrs. J. P. White of Albia, Iowa, who studies missions from their base, and has already impressed the readers of the Magazine with her ability to write clearly on her subject, has consented to take charge of "*The King's Business*, for six consecutive studies.

* * *

THE NEW AMERICA

The second study, but not any less important, will be on Immigration, from the text-book, *The New America*. Mrs. I. C. Rankin, Des Moines, Iowa will write on this study. We know our women will find Mrs. Rankin's articles of great interest and help in this study. Societies must decide what amount of time they can appropriate to each topic or how many subjects they can accommodate to their circumstances.

TRIBUTE FROM THE WOMEN'S ASSOCIATION

At the last regular meeting of the United Presbyterian Women's Association a Memorial service was held to manifest the love and devotion of its members for three whom God had taken to Himself since the June meeting—Mrs. L. B. Duff, First Vice President of the Association, and Miss E. D. Brown and Miss Sarah Frew, both Managers of the Home for the Aged.

Mrs. J. P. Cameron, Miss Clara J. Henning, Mrs. James Carothers, Mrs. J. B. Donaldson and Mrs. H. C. Campbell made brief addresses.

Mrs. Duff was for many years a member of the Orphans' Home Board and its Corresponding Secretary. Living near the Home she was called upon at any hour of the day or night as emergency demanded and cheerfully responded—giving the work her very best.

She was always ready as vice president to ably perfom any duty belonging to her position, giving special attention to her work as Testamentary Secretary. Her sweet gracious manner brought out the love of all with whom she came in contact.

Miss Frew and Miss Brown had both served on the Orphans' Home Board until the Home for the Aged was organized. The memory of the loyalty and consecration of these three to the work which the Savior gave them to do shall always be an inspiration to those who remain to be as they were, busy about the Master's business for we know not the hour when the Son of Man shall come.

A representative from the Ingram Ladies' Missionary Society read resolutions which had been prepared by said society in honor of Miss Frew.

"With us their names shall live
Through long succeeding years,
Embalmed with all our hearts can give
Our praises and our tears."

* * *

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* * *

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* * *

A WORD FROM NEW AND RETURNING MISSIONARIES ON WAY TO EGYPT ON BOARD THE DAMPFER "PRINZ HEINRICH."

Sept. 22nd, 1913.

Dear Friends:

It is with varied thoughts and feelings that the members of our party realize that within a few hours we will arrive in Alexandria.

Many of our number are returning with eagerness to a land and work they have learned to love during years of service in the past. Some of us are facing a new land and a new work. All are trusting in the promise, "Lo, I am with you alway." However, with one accord, our thoughts are turning homeward in gratitude to friends whose plans and prayers for our journey have had such a large part in making it a pleasant one.

It will be with delightful memories of calm seas, quiet days of rest and sweet Christian fellowship that we will look back upon the two weeks on the "Barbarossa" and "Prince Heinrich." We were happily surprised to find ourselves in company during the whole voyage with a large party of Presbyterian missionaries enroute to Syria.

The Sabbath services and morning prayers were times never to be forgotten. Many messages from God's word came to us with renewed force, and the Psalms of praise were so fitting with their many beautiful allusions to the sea and "all His wonderful works to the children of men."

It was part of the Master's great loving plan for us that the last weeks in the home land were full of inspiration and encouragement, that the voyage has been a time for rest and contemplation, and that all has been a preparation for the new work we are now entering.

Expressing our deep appreciation of all the kindnesses shown us and prayers offered in our behalf, we are, yours in the Master's service,

MRS. REED — SADIE THOMPSON
MRS. MERRIAM — LAURA B. WALKER
MRS. GALLOWAY — IDA WHITESIDE
MRS. OWEN — MAY HOLLAND
MARY E. BAIRD — ANNA B. CRISWELL
ALDA B. ATCHISON

Missionaries on Board the Dampfer "Prinz Heinrich"
Enroute to Egypt

OUTLINED PROGRAM FOR MISSION STUDY 1914.

WATCHWORD FOR THE YEAR

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations. *Isaiah* 61:11.

Text Books

Foreign Mission Study—"THE KING'S BUSINESS."

Home Mission Study—"THE NEW AMERICA." A study in Immigration.

On sale at Women's Board Rooms, 905 Publication Building, 209 Ninth Street, Pittsburg, Pa.

JANUARY

"THE KING'S BUSINESS."

Its Magnitude and Importance.

"The mission of the church is missions."

Scripture—Nehemiah 1:1-3; 2:11-20.

Roll Call—A Strategic Mission Field and Why.

Topics for Study.

1. A World Survey.
2. Christian Women's Responsibility for Winning the Women of the Non-Christian World.

"THE NEW AMERICA."

A Study in Immigration.

I.

"We cannot stand on a pedestal and hand people the Gospel at the end of a pole." Jesus had a work to do for men and he went right among them to do it. Chivers.

1. Political, Religious and Commercial Influences that Determined the Settlement of the Colonies.
2. Social, Domestic and Religious Life of the Colonists.
3. Preservation of the Revolutionary (1776) Ideal Necessary for the Life and Usefulness of the Nation.

FEBRUARY

"THE KING'S BUSINESS."

Campaigning for the King.

"Expect great things from God; attempt great things for God."—Carey.

Scripture—1 Cor. 12:12-31; Eph. 4:11-16.

Roll Call—Name a member of the Women's Board, Magazine Committee or Officer of W. G. M. S.

Topics for Study

1. The Relation of the Local Society to the Women's Board.
2. A Board Meeting. Let ten women represent our secretaries and let each one tell in two minutes, "What My Department Needs Most."

NOTE—The study of "New America" is omitted from this month in order to give entire study to the topics 1 and 2. Second study appears in March and the successive months will continue in regular order.

MARCH

"THE KING'S BUSINESS."

Resources of the King's Army.

"Our interest in missions is a mark of our Christian character. Our participation in missions is the measure of our Christian attainment."—H. C. Mabie.

Scripture—Neh. 4:1-6.

Roll Call—Current Missionary Events.

Topics for Study

1. Our Aim and Policy.
2. Discussion—Are we satisfied with our present attainments. If not, how can we improve our society?

"THE NEW AMERICA."

A Study in Immigration

II.

What we need is not more bars to keep foreigners out, but more Christian laborers to work with them and teach them how to gather the harvest of American and Christian liberty.—CHAS. THOMPSON, D. D.

1. The Invitation extended to the Old World Immigrant by Invention, Discovery and Opportunity.
2. Sources and Character of the Immigrant of the Period 1790-1865.
3. "Forced Immigration" and the Introduction of the Race Problem.

APRIL

"THE KING'S BUSINESS."

Drilling the King's Army.

"Our knowledge of missions is the measure of our Christian attainment."
—H. C. Mabie.

Scripture—Neh. 8:1-12.

Roll Call—A missionary book I have read.

Topics for Study.

1. The Monthly Program—Its Strength and Weakness.
2. The Mission Study Class.

"THE NEW AMERICA."
A Study in Immigration.
III.

No matter what motive prompts the Jew from Russia, or the Neopolitan and Sicilian from Italy, or the Huns and Poles from their lands of oppression to come here, underneath it all is the impulse of Divine Providence.—F. M. GOODCHILD, D. D.

1. The New Immigrant—Roman Catholic, Jewish and Atheistic.
2. Book Review—"The Mediator." Steiner.

MAY

"THE KING'S BUSINESS."
The King's Treasury.

"I will place no value on anything I have or may possess except in relation to the kingdom of Christ."—Livingstone

Roll Call—Bible Verses on Prayer or Giving.

Topics for Study.

1. The Ideal of Missionary Giving.
2. Prayer as a Working Force.
3. Helps to Prayer.

"THE NEW AMERICA."
A Study in Immigration.
IV

Immigrant isolation is a greater peril than immigrant ignorance. Nothing will take the place of personal interest in the stranger we meet at the gate.

1. Sifting at Ellis Island.
2. Effect of the New Citizen upon the Nation's Customs, Laws and Institutions.

JUNE

"THE KING'S BUSINESS."
The Unity of the Kingdom.

"This is our work, O Lord. We do it for love of Thee. Make us more efficient in it."—Milliken.

Scripture—1 John 4:6-20.

Roll Call—A Scripture Promise.

Topics for Study.

1. Inter-denominational Co-Operation on the Foreign Field.
2. The Value of a Local Missionary Union.

"THE NEW AMERICA."
A Study in Immigration.
V

When our Protestant Christianity exemplifies everywhere the true brotherhood of believers, the foreigner will be found receptive and responsive and the chasm that now separates, will be bridged by the Gospel.
—JOSIAH STRONG, D. D.

1. The Peculiar Relations—Historical and Racial, between America and Asia.
2. Reflex Influence of America upon Asia.
3. The Present Situation—"The Most Stupendous Challenge in History."

JULY

"THE NEW AMERICA."
A Study in Immigration.
VI (Closing Chapter)

"Home and Foreign Missions are Inseparably Interlinked."

1. Agencies now employed in the "Conservation of our National Ideals."
2. The Mission of the New America in the World.
3. Reviewing, Reading or Presenting of Israel Zangwill's Melting Pot.

HOME MISSIONS.

Bible Lesson—Deuteronomy 11:13-32.

Roll Call—Home Mission Items.

Topics for Study.

1. Home Missions Under Care of Women's Board.
2. The Neglected Fields of America.
3. Encouragements in Mountaineer Work. Report of Frenchburg School.
4. Our Italian Missions.
5. Home Missions Beyond the Rockies.

NOTE—The United Missionary Campaign which has been laid out for March 1914 under the joint auspices of all evangelical home and foreign mission boards in the United States is expected to impress the whole Christian church in America. Take time to have a report of the results.

NOTE—The United Home and Foreign Missionary Campaign in our own land is dependant upon importunate prayer for a greater increase of spiritual Earnestness, Sincerity and Power in the Home Churches.

AUGUST

THE WOMEN'S GENERAL MISSIONARY SOCIETY

Reference for Studies

THE WOMEN'S MISSIONARY MAGAZINE JULY 1913 AND 1914

Bible Reading—Luke 10:1-16.

Roll Call—Items from the Report of the Convention at Philadelphia.

Topics for Consideration

1. The Story of the Year.
   a. The Regular Work.
   b. The Special Work.
2. The United Presbyterian Women's Association includes Orphans' Home, Home for the Aged People, Columbia Hospital. How can we help them?
3. The Junior Missionary Society—Its Importance.
4. The Systematic Contributor, the Thank-Offering Box—in every home.

SEPTEMBER

FREEDMEN AND INDIAN MISSIONS

Bible Reading—Zephaniah 3:14-20.

Roll Call—Promises for Deliverance.

Topics for Study

FREEDMEN

1. A Tour of the Missions.
2. Industrial and Educational Missions for the Freedmen—Illustrated.
3. The Need of Increased Funds for Freedmen Missions under care of Women's Board.
4. Folk-Lore of the Negroes.

THE AMERICAN INDIAN

1. Can the Indian be Won for Christ?
2. Indian Problems. What are They? Whence do They Arise?
3. Settlement of Indian Problems Along Christian Statesmanship.

OCTOBER

YOUNG WOMEN, TEMPERANCE AND THANK-OFFERING

Bible Reading—Isaiah 11:1-9. Col. 4:8.

Roll Call—Quotations form Scripture.

Topics for Study

YOUNG WOMEN

1. Voices That Call to Missions.
2. Conference. The Young Women's Missionary Society—Its Purpose, Its Problems, Its Prospects.

TEMPERANCE

1. An Essential Element of Righteousness.

THANK-OFFERING

1. "What Shall I Render Unto the Lord for All His Benefits Unto Me?"

NOVEMBER

EGYPT AND THE EGYPTIAN SUDAN.

Our Missions in the Nile Valley

Bible Reading—Isaiah 11:10-16. 18:1-7. I John 2:17.

Roll Call—A Sentence Prayer for the Egypt and Sudan Missionaries. Call them by name.

Topics for Study.

EGYPT.

1. The countless Egyptian villages as yet unreached by any missionary effort.
2. Extracts from the IBIS and ALLEGHENY "log-books."
3. Work among the village women of Middle Egypt.
4. Sketches.
5. "Self-support" in the native church of Egypt.
6. Higher education for women in Egypt.
7. The "Zar" or casting out of Devils.
8. A problem created by the convert from Islam.
9. Personal work among Moslems in Egypt by missionary and Egyptian workers.
10. Some Tanta Hospital patients of the past year.

EGYPTIAN SUDAN.

1. Where Islam Meets Paganism in the Egyptian Sudan.
2. Some extracts from the "Journal" of a Missionary Explorer up the Sobat River.
3. Incidents of Mission Life and Work at "Doleib Hill."
4. Verbal "Snap-Shots" of Mission Life and Work in Khartoum and Omdurman.

NOTE—Never before were there so many studying about Egypt and our Egyptian Sudan. We believe this year will be the most interesting and profitable of any studies. Do not fail to make this so in your society.—EDS.

DECEMBER

INDIA

Bible Reading—Psalm 96. Jer. 22:29. Matt. 19:27-30. Rev. 3:8.

Roll Call—Current Events in the Mission Fields.

Topics for Study.

Some people we should know in India.

1. The Sikhs—Their History and their Influence in the Punjab.
2. The Junglis. Who are they, and what Christian work has done for them.
3. The Mohammedans. Their number in our own field and their present attitude toward Christianity.
4. The Hindus. Hinduism as it is seen by our missionaries.
5. The Hill people. Their language and customs.
6. The Chuhras. Their history and their future.
7. The Bengalis; an interesting sect within our reach.
8. The Chumars, The Sansis, The Megs, The Doms.

NOTE—Because we need to know of these people who are within reach of our missionaries and yet because of lack of workers have no gospel given to them, and moreover are waiting for the United Presbyterian Mission in India to bring to them our living truth, it is expedient that we learn of them. Suggestion—we can make this study more interesting if we have the topics assigned for conversation.

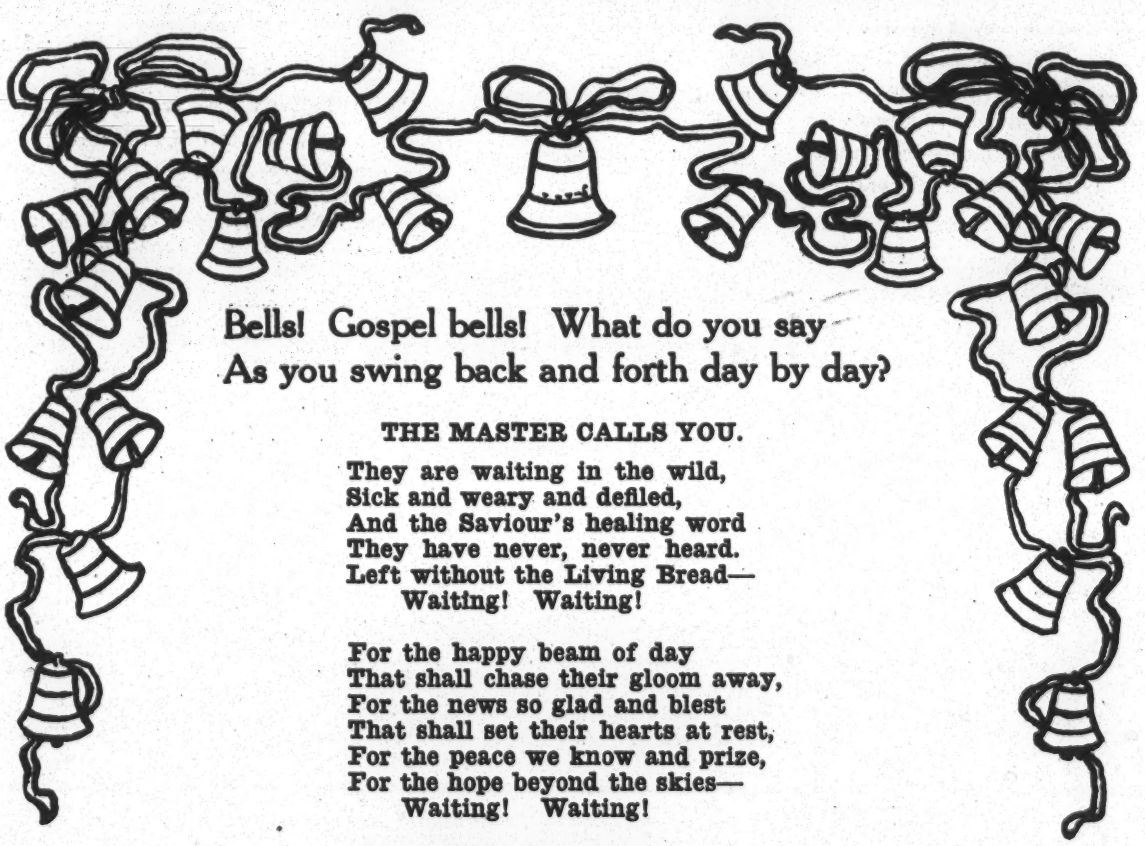
Do not expect to have lengthy papers. Invite the whole congregation to this meeting, to hear of the awaiting multitude in India.—EDS.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

THE MASTER CALLS YOU.

They are waiting in the wild,
Sick and weary and defiled,
And the Saviour's healing word
They have never, never heard.
Left without the Living Bread—
Waiting! Waiting!

For the happy beam of day
That shall chase their gloom away,
For the news so glad and blest
That shall set their hearts at rest,
For the peace we know and prize,
For the hope beyond the skies—
Waiting! Waiting!

Yet, not voiceless nor alone,
For their cry to heaven hath flown,
And the answer waiteth, too,
While the Master calls for YOU.

—Selected.

IF!!

Oh, if every heart in Gospel lands could have true sympathy with the thousands of human beings who are daily going down to Christless graves without ever having had a chance to learn of Christ the Saviour!

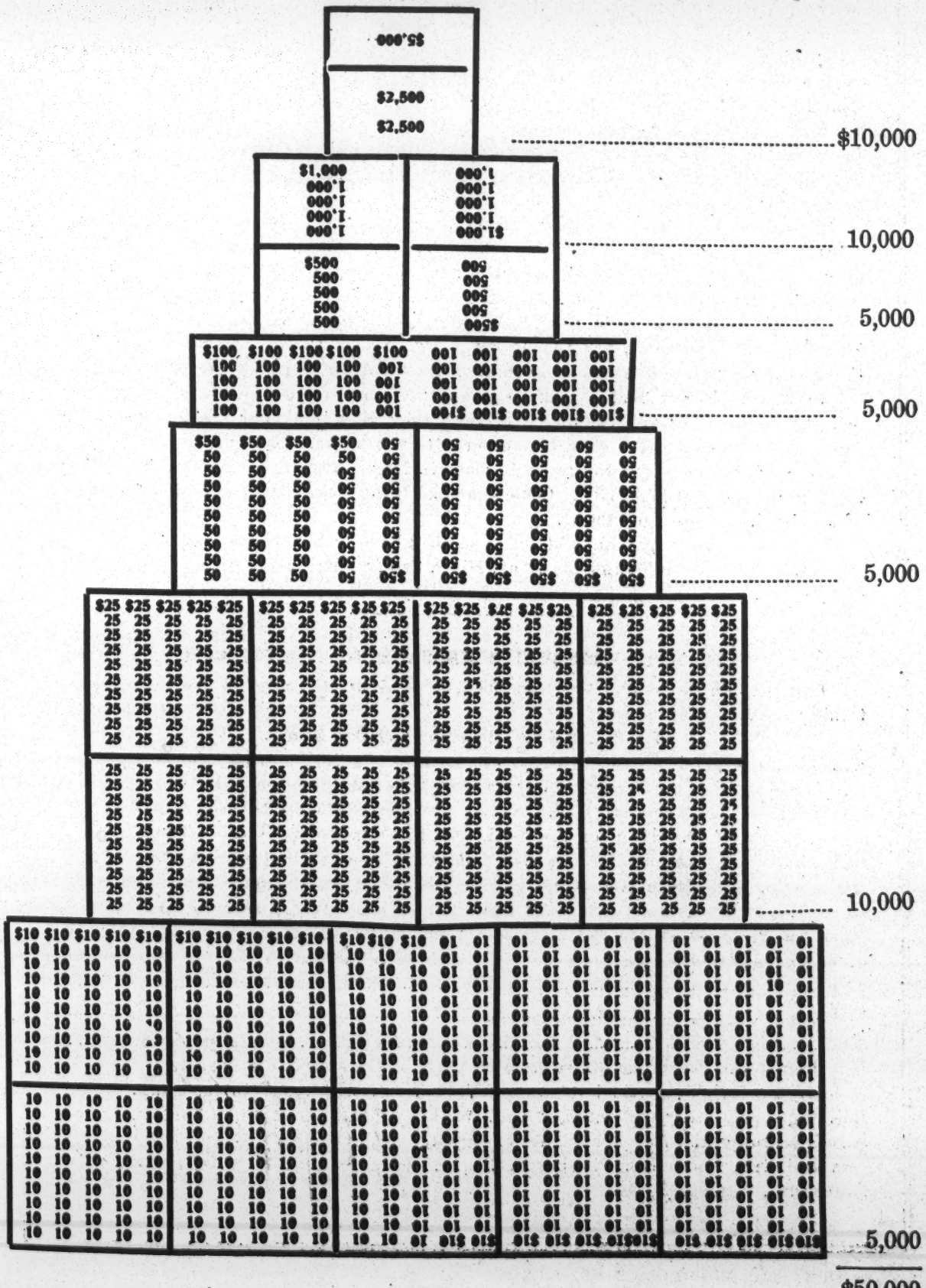
Oh, if every Christian woman would realize, even for a moment, the contrast between her life with the Gospel and the lives of her sisters living without the Gospel, what a glorious change there would be in her life! What a fervency there would be in her prayer life! What a busy life in the service of her Lord would she enjoy!

What an overflowing of tithes and offerings there would be into the treasury of the Women's Board! Would there be longer—"Waiting?"

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? ..... Girls' Boarding School
WHERE? ..... Tanta, Egypt
WHEN? ..... Before December 1, 1913.
HOW? ..... By Senior and Junior Life Membership Fees and Special Gifts



$50,000

A WISE SUGGESTION FOR A FORWARD MOVEMENT

From an active worker in a Kansas Missionary Society.

"One thing I have had much in my mind during this year's drouth in Kansas: Why should a small majority of the women of the church be the only ones to give Thank-Offerings?

"Why could not every congregation have a Thank-Offering box put up in the church where any one who desired could place an offering of thanksgiving for some dear life spared, or some calamity averted or for rains sent in answer to prayer or for any of the blessings received daily.

"Just now the hearts in our home are full of thanksgiving over a son who has decided to give his life to the work of a missionary and has started to college to prepare for that work."

A substantial Thank-Offering box in every United Presbyterian Church, well labeled, and placed where every one who enters the church could see it, would not only serve as a "mute appeal" for gifts for missions, but would be a reminder of God's goodness, and a prompter to prove one's gratitude through Thank-Offerings.

The greatest blessing in the Thank-Offering movement is not the money given into the Lord's treasury, but the blessings that revert to the cheerful givers, and the training the church is receiving through its members becoming grateful givers.

Jesus says: Give, and it shall be given unto you: Good measure pressed down, and shaken together and running over shall they give into your bosom. For with what measure you mete, it shall be measured to you again. Luke 6:38.

A good selection from Scripture to place in large letters over the Thank-Offering box is: GOD'S INVITATION. Come near and bring Thank-Offerings into the house of the Lord. 2 Chronicles 29:31.

How many congregations will act upon the above "Wise Suggestion?"

Report to 907 Publication Building, Ninth Street, Pittsburgh, Pa.

MRS. H. C. CAMPBELL'S MESSAGE TO THE CHURCH

Our Foreign Secretary, Mrs. Campbell, is sending out cards to the church containing the following message:

The Tanta Girls' Boarding and Day School

will be a certainty if a name is written on each of the lines on this card as a pledge.

A wainscoting of marble tablets or some other suitable material, will surround the walls of the Memorial Hall. Names of those whom their friends delight to honor, either of the living or the dead, will be engraved on these tablets for one hundred dollars, two hundred and fifty dollars and five hundred dollars, according to the location and size of the tablet and length of the inscription. Many Congregations, Missionary Societies, Sabbath Schools, etc., will, we are sure, be glad of this opportunity to perpetuate the name and fame of many whose lives and work are given to the Master.

$100 .....

$250 .....

$500 .....

Prompt and hearty responses from all parts of the church are expected.

Anyone desiring particulars about tablets or memorial rooms in the Tanta School Building should order the leaflet, "Look Within for the Latest News Concerning the Girls' Boarding and Day School, Tanta Egypt," from Women's Board, 907 Publication Building, Ninth St., Pittsburgh, Pa., or write to Mrs. H. C. Campbell, 6410 Beacon St., Pittsburgh, Pa.

LINE UPON LINE

No life membership fee can be designated for two objects. Until Jan. 1, 1914 all Senior and Junior life membership fees go to the Girls' Boarding and Day School building, Tanta, Egypt and cannot be counted in any other fund. All who wish, through this beautiful channel of life membership fees (whether women, men or children) to assist in the erection of the above greatly needed building at Tanta should plan to have their $25.00 fees for adults and $10.00 fees for Juniors in the hands of their Presbyterial treasurers by the middle of December so as to have the money reach Mrs. J. B. Hill, treasurer of Women's Board, 5630 Bartlett St., Pittsburgh, Pa. before Jan. 1, 1914, when her books close for the 1913 thank-offering.

Of the 11,210 members of the Junior Societies, only 249 have had their names enrolled as life members of the Junior Organization, in the list of those contributing to the fund for a memorial room in the Tanta Girls' Boarding and Day School for Mrs. N. W. Stevenson and Mrs. John A. Wilson.

Are there not relatives and friends of the Juniors in America and of the children of missionaries in our foreign fields, who will contribute ten dollars each toward adding many other names as Christmas gifts for missions?

Send names and addresses (not money) to the Thank-Offering Secretary's home address, 15 Marshall Ave., N. S. Pittsburgh, Pa., and receive the portfolio of 14 scenes from India and Egypt and the Sudan.

The certificates for life members are sent as soon as the money is paid into the treasury by the Presbyterial treasurers.

THANK-OFFERING REPORT BLANKS

These blanks—one for every Missionary Society, Senior, Young Women and Junior, in the church were sent out early in October to the Presbyterial Thank-Offering Secretaries. Congregational societies should notify their own Presbyterial Secretaries if they have not received the blanks for their thank-offering reports.

Reports should be made in full and returned to the Secretaries by Jan. 1, 1914. Report thus for 1913 thank-offering:

Regular Offering .....
Life Membership Fees .....
Special Gifts .....
Total .....

No special gifts should be counted in unless given as thank-offering.

Every Presbyterial Thank-Offering Secretary should make a persistent effort to secure a full thank-offering report by Jan. 1st from every society in her Presbyterial, and after compiling the report for the annual meeting of her Presbyterial, the *blanks should all be mailed, together with a full copy of her report to the General Secretary,* Mrs. M. C. Porter, 907 Publication Building, Ninth St., Pittsburgh, Pa., before the middle of January.

Remember!

That in no case should the regular thank-offerings be lessened in order to add to life membership fees or special gifts. All the mission departments of the W. G. M. S. are dependent for support upon the help they receive from each year's thank-offering and if the regular offering is lessened, it so far cripples the general work. Be careful to not designate your thank-offerings for work—however good and worthy of support it may be—outside of that under the care of the Women's Board.

See "Departments of Work" for the list of persons and places for which the women of the church are wholly responsible.

IMPORTANT QUESTIONS

Scores of interested workers over the church including many pastors have asked of late, "What has the Thank-Offering done for the work of the Women's General Missionary Society?"

"What is the total Thank-Offering for the twenty-five years, and how has it been disbursed?"

In reply: The call for the first Thank-Offering in 1888 having been for direct mission work, the Women's Board each year, after paying out the small sums designated by individuals for outside

purposes, has divided the remaining offerings among the different departments of mission work under the care of the Women's General Missionary Society, according to their needs. The total Thank-Offering for 25 years (1888 to 1912) $831,031.08.

Disbursements

To Foreign Missions	$314,577.53
To Home and Indian	120,728.06
To Freedmen	153,652.64
To Parsonage Dept.	83,337.32
To Ministerial Relief	4,098.79

Foreign Fields

Thank-Offerings reported from the Women's and Junior Societies in India and Egypt. 1902-1912.

India Societies	$1,582.60
Egypt Societies	7,876.13
Total	$9,458.73

The Societies in Egypt and India disburse their offerings to needy objects in their own countries, and are not paid through the treasury of the Women's Board, hence they are not included in the total offerings for the twenty-five years.

A THANK-OFFERING MESSAGE

Given at Allegheny Presbyterial Oct. 9, 1913 by its Thank-Offering Secretary, Mrs. W. H. Vincent.

The name Puritan is a synonym to many persons for all that is austere and severe in religion. Yet, the one religious observance which we trace specially to them, is a *feast, a day of rejoicing,* and not a fast—our National Thanksgiving day.

The women of our church for twenty-five years have observed their annual Thank-Offering service in which they call to mind God's mercies and lay an offering on God's altar. It is a very joyful occasion—not a time to fast and afflict our souls, but a time to rejoice and be glad in our Lord.

With swelling hearts we take up our song, "What fit return Lord can I make for all thy gifts on me bestowed." And then we give out our invitation. "Come into his courts and bring an offering with you." As to that offering we do not ask, "How much owest thou my Lord?" Nor do we now insist that all the tithes be brought in, for this offering is beyond both of these. It is the gift of love, our alabaster box of precious ointment, poured out because of our great love for the Master.

Last year our love offering was nearly $95,000, this year it will surely be at least one hundred thousand dollars. If that amount is to be reached there must be advance all along the line, in each Presbyterial, in each local society, in each individual offering.

At this late date there would seem to be little I could say to stir you to greater activity in this glorious work.

If the Thank-Offering boxes have been well used there is no need that anything should be said, they are full and ready to be poured out, a loving treasure for our Lord's work.

But if you have not been laying by you in store all through the year for a glorious Thank-Offering feast, it is not too late. Get to work tomorrow. A good Thank-Offering never yet *happened,* it was worked for,planned for, prayed for, and with these three methods pursued you cannot fail to obtain the desired result.

The remainder of the ten thousand dollars for the Sarah Foster Hanna Memorial fund for schools in India and Egypt will surely be brought in. Perhaps some of you for some reason did not get to contribute last year, to perpetuate the memory of this good woman and so supply the need for education for the girls of India and Egypt. *Do it now.*

The $50,000 for the Girls' School at Tanta, Egypt is needed at once. The Senior Life Memberships on our Monument of Gratitude are all taken; now is the time to complete the 500 Junior Band by making our children or grand children life members and thus getting all those ten dollar blocks right side up. Young women you have been intending to turn the remainder of those fifty dollar blocks, *do it now.*

Others have been intending to give a special gift to the Lord's work. Don't wait to put it in your will, *do it now,* and turn those $100, $500, $1000 or $5000 figures right side up. The Lord hath need of it NOW. Give it while you can have the blessing on the giver in your own life, and while you may have the joy of seeing what great things your

money can accomplish for Christ's kingdom.

As soon as this Thank-Offering is gathered, begin to plan for the next one. Get the boxes out at once, not only to your society members but to every woman in your congregations and follow them up by prayer, and by talking of the Thank-Offering when you meet the women. Be sure you have an active enthusiastic Thank-Offering Secretary in every society, and give her five minutes at each monthly meeting to give a little Thank-Offering message. Keep the matter so constantly before the women that they cannot forget, if they would, the little Thank-Offering box with its mute request for a daily gift and a daily prayer for the mission work of our beloved church.

"Count your blessings one by one." Contrast your sheltered happy lives with those of your sisters in India who last year out of their deep poverty gave a Thank-Offering of $184.49, or with your other sisters in Egypt who last year gave $1110.00, or among the Indians, the Freedmen, the Mountaineers, or the Foreigners, (New Americans) in our own land. Measuring our cup of blessing by theirs, will not any offering seem too small to express our gratitude that God hath dealt so bountifully with us?

"Freely ye have received, freely give." God's program for this world is one of giving. God gave His only Son, our Saviour gave his life. He says to us, "Give ye them to eat of the bread of life," and so as our little gift of gratitude is placed in His pierced hands He blesses it and makes it food for many perishing souls. What a privilege to have a part in this glorious work. "Daily He loadeth us with benefits." Let us daily lift our song of gratitude, and lay by our offering against the time of Ingathering.

Oh that the Lord would pour out the spirit of giving upon each Presbyterial Secretary and upon each Congregational Secretary and upon every member of all our societies until all the Lord's people would be filled with the spirit of Thanksgiving and Thanksliving and of presenting Thank-Offerings.

SENIOR LIFE MEMBERS
(Since last report)
$25.00 Each

Miss Annie McLean, Everett, Mass.

Mrs. S. J. Kyle, Biggsville, Ill.

Mrs. J. M. Nevin, Elizabeth, Pa. By husband and children.

Miss Agnes Shilliday, Pittsburgh, Pa. In memory of Miss Sarah Gilmore Scott, by friends of the latter.

Mrs. Lilla K. Ross, by Women's Missionary Society, First Church, McKeesport, Pa.

Mrs. S. E. Nelson, New Castle, Pa.

Mrs. Minnie Rechel, Youngstown, Ohio.

Mrs. Jean B. Armstrong, Youngstown, Ohio.

Mrs. J. M. Cooper, Sixth Church, Pittsburgh, Pa. By her mother Mrs. J. C. Grier.

Mrs. David H. Safford, Salem, New York.

Miss Anna M. Hamilton, India. By Mr. and Mrs. J. A. Miller, Indiana, Pa.

Mrs. J. S. Robinson. By Mr. and Mrs. John A. Miller, Indiana, Pa.

Mrs. Mary K. Stewart. By Mr. and and Mrs. John S. Fisher, Indiana, Pa.

Mrs. John R. Caldwell, Indiana, Pa. By her husband.

Mrs. Carrie B. Stevenson, Monmouth, Ill. By her husband, nine children and her sister Miss M. M. Robe; on her 70th birthday anniversary.

THE "FIVE HUNDRED PROCESSION."
JUNIOR LIFE MEMBERS
$10.00 Each

Frances Thompson Fisher (ten weeks old) by the women of First Church, Washington, Iowa. Through the Cradle Roll Department.

Frank Magill Thompson (one year old.) Mansura, Egypt. By his uncle Mr. F. A. Gaut, through the Junior Society of Aspinwall, Pa.

Margaret Agnes Tarbox by her aunt, Mrs. Lucy Barber, Cedarville, Ohio.

John Vandivort Gibney, by his grandmother, Mrs. Josephine Gibney, through the Junior Society, Second Church, Xenia, Ohio.

Lena Sarver, Ellwood City, Pa.

William Jacob Donaldson, Hickory, Pa.

Margaret Elizabeth Donaldson, Hickory, Pa.

Helen Sutherland, Washington, Pa., by her mother.

Wilbert Ray, Ben Avon, Pa., by his grandmother, Mrs. Hugh Sturgeon.

Alexander Paisley McKim, Swissvale, Pa., by Swissvale Juniors in appreciation of his mother as Junior Superintendent.

Mildred Bickett, New Concord, Ohio, by a friend, Rochester, N. Y.

Isabel M. Knipe, Newark, N. J., by her parents.

Glenn Harrison DeLand, Jr., by his grandparents, Mr. and Mrs. James W. Shuff of Bellevue, Pa.

Ruth Elizabeth Bunney, by her parents, Mr. and Mrs. George C. Bunney, Bellevue, Pa.

The two above named are members of the Junior Society of Forest Avenue Church, Bellevue, Pa.

A special gift of $5.00 from Primary Department of Sabbath School, N. S. Pittsburg, Pa.

SPECIAL GIFTS

For Girls' Day and Boarding School, Tanta, Egypt.

W. M. S., Garnett Presbyterial.
W. M. S., Colorado Presbyterial.
W. M. S., Steubenville Presbyterial.
W. M. S., Pittsburgh Presbyterial.
W. M. S., Delaware Presbyterial.
W. M. S., Muskingum Presbyterial.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

NEW YOUNG WOMEN'S SOCIETY ORGANIZED

"Whatsoever Circle of King's Daughter's Circle," Providence, Rhode Island.

Weiser, Idaho, Oct. 9, 1913.

A Young Women's Society has been organized at Weiser, Idaho (Oct. 8.) President, Mrs. Clarence Durbin; Secretary, Miss Esther Huse. Also a Junior Missionary Society, Mrs. H. N. Cornes, Superintendent.

With love and good wishes,

MRS. J. C. ALTER.

Will Young Women's Secretaries on organizing societies, report the new organizations and anything interesting regarding them, *promptly* to the General Secretary?

It may be well for those interested in the support of our five missionaries to know that a little over two hundred and seventy-five dollars ($275) is in the treasury for this work. Also call to mind that fifty dollars more for each of our Indian representatives is required now.

IS THE MONTHLY MISSIONARY MEETING, TIME LOST?

The conditions we find in many missionary societies have suggested the discussion of this question. In the average missionary society there is a long roll of members, but only a small proportion of the membership are present at the meetings regularly. Some members are merely contributors, who

never come to a meeting; others are irregular, take little part in the meetings and show little interest, but there is usually a small handful of faithful ones who do the work and keep the society in existence. It certainly looks as if the majority of the members consider the meetings of their missionary society unimportant and uninteresting. Some of these absent ones doubtless have legitimate reasons for not attending, but many of them have no reason except indifference to the cause of missions, and a desire to use their time for their own pleasure rather than for God's work. However, let us not condemn the absent member too severely until we have examined the missionary meeting carefully, for there may be causes within it which hinder its effectiveness, but which may be easily remedied if we know of their existence.

First and most important is the devotional service. Is some one chosen to lead in this service after she has arrived at the meeting place, with no time to pray and think about it? Does she go through it in a perfunctory, lifeless manner? Do late comers interrupt the service? If so, then the whole meeting will be affected, for the spirit of the devotional service will permeate the atmosphere of the entire meeting.

A leader carefully chosen—some time before the day for the meeting can prepare a service which will be an inspiration and help to all who come and will be a means of awakening the careless or indifferent members to a new vision of service.

Every society must go through a certain amount of business, but often it consumes so much time that members grow weary and leave before the program is taken up, or else the program must be omitted or curtailed because of the lateness of the hour. The business meeting can be made interesting if the President keeps things moving briskly, giving each member a chance to express her opinion, but allowing no time for useless discussion. It is in this part of the meeting that the rock looms up on which many a society is dashed to pieces, the rock of discord. Nothing is so dishonoring to Christ nor so deadly in its effect on the missionary society as dissension over some detail of the management of the society. If the trouble cannot be settled promptly, it is better for the society to go out of existence altogether. A meeting which is not peaceful and harmonious is surely time lost.

The program also may be too long. One may get too much of a good thing—even in missionary papers or addresses. Hearers should go away stimulated to desire to learn more for themselves rather than filled to satiety. Often too the program is monotonous and should be varied by sometimes having a speaker from outside the society or some new method of presenting the material.

Worse than having the program too long, however, is to have none at all because the participants have failed to appear or send a substitute. It is the duty of the program committee to see that each member on the program is notified and that substitutes are provided for those who cannot take part.

In every society there are some members who cannot take part in the program, but who would be interested in sewing or other kind of work for the institutions we support. This work would attract many who do not attend the regular meetings and could be made a part of these meetings, or special meetings could be arranged for it. In a large church in Cleveland, the women sew one day each week. The luncheon is prepared by one of the four missionary societies each week, which then has its meeting in the afternoon. In this way, much work is accomplished in the course of the year and the women became well acquainted with each other.

A social meeting once in awhile lends variety and brightness and attracts new members.

Lastly, a member will feel that her time is lost if the spirit of the missionary meeting is not friendly and cordial, no matter how well organized it is, nor how interesting the program may be. Let us not hurry away without a few words of kindly greeting to each other, and of appreciation of the efforts of those who had taken part in the meeting; thus showing the spirit of love which should dwell in all Christian gatherings.

I have spoken of some defects in the missionary meeting which may cause members to consider it time lost to attend them but I have not yet spoken of what is to be gained by regular attendance in the missionary society whose members are honestly striving to serve Christ to the best of their ability. Such members will go to the meeting in a charitable spirit, determined to overlook small annoyances and to give and get something helpful there. Perhaps on some stormy winter evening you have hesitated to go out, but having conquered your reluctance you have received as you sat in the earnest little group assembled at the church a broadened vision of the world's need, a higher conception of service, a deepened love for Christ, and you have said, as did Peter on the mountain top, "Master, it is good for us to be here."

The time spent in the missionary meeting may seem lost to those who put the things of this world first, but to you who have had a vision, however imperfect, of the glory of God's Kingdom, how can time seem lost which is spent in planning and working and praying for the advancement of His cause?

JANE M. KERR,
Shadyside Y. W. Society,
Pittsburgh, Pa.

GLAD DAYS.

Yes, glad days! Glad that we are alive and glad we are alive for something. On first thought, some may not agree that there is much gladness to be found, in these first November days. To those young women who are students or teachers, the work of the new term is not too well in hand. Home-keepers are still busy perhaps in preparing house and store for winter's siege. Still others feel the strain in connection with the opening of the season's entertainments. Despite the pressure due to twentieth century activities, a feeling of gladness fills the heart that one is busy with more than carding, spinning and weaving and the constant round of household and circumscribed neighborhood duties.

A thrill of gladness comes to energetic womanhood when she considers the many avenues of useful employment open to her. How happy is she that her efforts need not be confined to simply the three one-time recognized womanly avocations! Her heart goes out in sympathy and her hand in help to the needy world, for the world is now one big neighborhood, bound together by cables and steamships, newspapers and benevolent men, the spirit of Christ being recognized as back of all.

These are glad days because a more settled conviction is coming to young women that they are here, not only to eat and drink, dress and be gay, but to give of themselves in a definite and helpful way in missionary and benevolent work. They remember the needy sisters near and far and give help to the little ones whom Jesus loves.

Some young women are unhappy because they have not attained to some coveted work or place, forgetting that one's "duty is doing the right thing at the right time," not necessarily performing some particular service. Gladness cannot fill the hearts of such self-centered souls. Oh, if we could but learn that to do the thing that lies at our hand in the best way will fit us for some better place! Ponder the Russian proverb: "With God—go over the sea; without Him, not over the threshold." Then let us be glad that we are alive and alive for something.

This is the season of the year when we show our gladness by giving the coin from our little thank-you boxes. May our young women really prove to the world that these are glad days by coming forward with a golden thank-offering, thus expressing their gladness for life, enlarged opportunities and inspiring achievements.

IDA B. LITTLE.

DO YOU KNOW—

That exercise is essential to health?

That a change of diet stimulates appetite?

That a good thing is better when shared with others?

That a vacation from May to October is not always essential?

That we are happier when busy?

That a society in Colorado kept very much alive all last summer?

That you may get a vision for next summer's work if you read the following from the pen of Mrs. J. S. Pollock, Superintendent of the Fort Morgan Y. W. Society.

"I do not feel that our society is remarkable at all, but as superintendent I am deeply grateful for one line of work which was carried on during June, July and August. To mention it in the Magazine may stimulate some other society to a similar effort. The plan carried out with us so successfully was a 'Missionary Reading Contest.' A committee of three ladies from the Women's Society selected the books to be read and arranged the schedule of credits. Some of the books selected were the following: The Personal Life of David Livingstone, Life of John G. Paton, Pilkington of Uganda, The Egyptian Sudan, China's New Day, Chundra Lela, Our Girls of India, Daughters of India, In the King's Service and The Bishop's Conversion.

"Each book was given a certain number of credits, five being the highest. The society was divided into sides, with a captain for each to whom the girls reported their credits and who kept a record of the same. The superintendent acted as librarian and had general oversight of the contest. Each contestant was required to make five credits, or not be counted in the record (this to prevent any from selecting perhaps just a one-credit book and being satisfied with reading only one.)

"The interest taken was most gratifying. At the close of the contest, the losers entertained the winners. At this meeting the roll-call response was the mention of the book liked best and the reason. Most of the responses were thoughtful and revealed the fact that a new mental vision had been opened up to most of the readers. Some who could not read all the books during the contest have expressed their desire to continue the reading."

Should anyone desire to know more about this contest, doubtless Mrs. Pollock will answer any question you may ask. Has any other society something to pass on for the benefit of others?

* * * * * *

Societies will read with pleasure a few words from their own Y. W. Secretary. This month Mrs. John Graham of College Springs Presbyterial tells of the privilege she considers it to be a leader of Young Women.—Eds.

"God's command to Joshua, 'Be strong and of good courage' has a special meaning to the young women of today. In this day of rush and hurry, of temptation to place the emphasis on the wrong things of life; there is need of strength and courage if we are to go forward. As leaders it takes strength to make repeated effort to interest others; it takes strength to carry responsibility for others; it takes courage to meet discouragement; it takes courage when at the end of the year we find the work we have undertaken carried out only in part. The injunction is to 'Be strong.' There is everything in favor of the Young Woman of today; she is blessed beyond the women of other generations in opportunities for study, for developing her individual opinions, for spiritual training. The privilege of helping even in a small way to guard and direct her energies and ambitions is a stimulus and encouragement for work.

"Florence Nightingale when asked how she accomplished her great work replied, 'I am only an ordinary woman, but I have worked hard and never refused God anything.'

"Might we have this for our watchword for the coming year, 'Obedience to the voice of duty and hard work.'"

Sarah Foster Hanna Memorial Fund

For Girls in Egypt and India.

THIS PAGE IS IN CHARGE OF
HELEN M. TEMPLETON, 55 MORGAN AVE.,
WASHINGTON, PENNSYLVANIA.

Ireton, Iowa, Sept. 17, 1913.

Dear Friend:

Am enclosing a little gift for the Lord's work.

Please apply it on the Mrs. Hanna Memorial Fund.

May the Lord's blessing be on you and all His workers.

Yours,

Mrs.....

The receipt of such letters as the above makes glad the members of the Memorial Committee. Can we not have many more such gifts from former pupils and friends of Mrs. Hanna, those who knew her personally and knew of her deep interest in the education of girls in Foreign lands.

We feel that this is indeed the "Lord's work." and also that it is the Lord's money that is being given to carry on this work; we are only giving back to Him a part of that which He has so bountifully bestowed on us.

Have any of us really made sacrifices to do this?

Let us count the blessings that we are daily receiving and remember that, "It is more blessed to give than to receive."

Again we ask for the cooperation of all the Missionary Societies, that the $5000 may be raised for the Memorial Hall at the girls' school at Tanta, Egypt.

Some societies that had contributed before are sending additional gifts. This is very encouraging, and it is hoped that many more will find it possible to do this.

An effort has been made to communicate with every society which has not contributed before, and responses to these have been gladly received. We do earnestly ask that all who can possibly do so will give something towards this fund which closes January 1, 1914, that the work for which it is being given may not fail.

Societies please pay through your Presbyterial Treasurer to the Treasurer of the Memorial Fund, Mrs. M. R. Barr, 266 East Beau Street, Washington, Pa. before January 1, 1914.

Report October 15, 1913.

A Friend, Ireton, Iowa	$ 10.00
1st Cambridge, Ohio, one member W. M. S.	13.00
Chartiers W. M. S., Sheridan, Pa.	10.00
1st Allegheny, Pa., Y. W. M. S.	5.00
Lincoln Ave., W. M. S., Pittsburgh, Pa.	5.00
Coraopolis, Pa., Y. W. M. S.	10.00
Venice, Pa., W. M. S.	2.00
McClelland Heights, Ill., W. M. S.	5.00
Total	60.00
Amount Previously Reported	8131.00
Total	8191.00
For Girls in India	5000.00
Balance	3191.00
Needed to Complete the Sum	1809.00

LITERATURE DEPARTMENT.

MISSION STUDY TEXT BOOKS

For Use in Studies of the Year 1914.

THE KING'S BUSINESS. A study of increased efficiency for Women's Missionary Societies. Price, paper 36 cents. Post paid. Cloth 58 cents.

HOW TO USE. A manual containing helps for Women's Societies and Mission Study Classes, in the study of The King's Business. By Mrs. Helen Barrett Montgomery. Price 10 cents.

THE NEW AMERICA. Home Mission Text Book. A study in Immigration. Price, paper 35 cents; cloth 58 cents. Post paid.

JUNIOR TEXT BOOK. Comrades from other lands. Price, paper 29 cents. Post paid.

Other new helps obtainable from our department are:

Wall Roll for Juniors, by Mrs. I. H. Milliken. Price $1.00. Post paid.

MOTHER GOOSE RHYMES. Written by Mrs. John A. Wilson for the Junior Magazine. These have been prepared in booklet form for use in Junior Entertainments. The booklet contains pictures and suggestions for costumes. Price 25 cents. Post paid.

Not new but good is "CHILDREN OF THE KINGDOM," an exercise for the Juniors. Price 10 cents. Post paid.

MISSION STUDY FOR JUNIORS. This book treats of our own Missions. It was prepared by Mrs. John A. Wilson. Price 15 cents. Post paid.

MISSIONARY LESSONS FOR YOUNGEST JUNIORS. These are highly commended. Price 20 cents . Post paid.

JUNIOR PIN. Price 20 cents each or 15 cents each when sold by the dozen.

A MISSIONARY GAME. To be played like "Authors." Price 25 cents. Post paid.

NEW LEAFLETS. Extract from booklet on "Systematic Beneficence," written by Mrs. Sarah Foster Hanna, Washington, Pa. in 1874. Price 1 cent. 10 cents per dozen.

HOSPITALS—FREEDMEN, by Mrs. Samuel Yourd. Price 3 cents. 25 cents per dozen.

WORK AMONG THE MOUNTAINEERS. By Mrs. William S. Cook. Price 2 cents. 20 cents per dozen.

IS IT WORTH WHILE? By Mrs. P. S. Stephens. This leaflet tells of the response made by Tennessee Presbyterial to the call made for "Life Members." Price 2 cents. 25 cents per dozen.

MISSIONARY RUTS. How to Get Out of Them. Of practical help to Missionary Societies. By Mrs. Helen B. Montgomery. Price 3 cents. 25 cents per dozen.

THE HOME MISSION MAP may be obtained for 50 cents. Post paid.

Before sending out your barrels or boxes, read "THE FIRST CHURCH CHRISTMAS BARREL." Price 5 cents.

Send for our new Catalogue of Publications. Free.

Secure from the Women's Magazine their new Program for Missionary Societies.

Now dear reader, study this list and see what we have that will help you. Watch this page for information concerning new helps, which will appear from time to time.

Send all orders to Mrs. J. W. Harsha, Literature Secretary, 904 Publication Building, 209 Ninth St., Pittsburgh, Pa.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Sept. 2, 1913. The regular meeting of the Board convened at 10 o'clock; Mrs. Yourd conducted devotional exercises; Mrs. Sands and Mrs. Morton led in prayer.

Treasurer reported receipts for July, $6584.54. Disbursements $11557.36. Receipts for August $5757.15. Disbursements $12042.31.

The first two hours of the afternoon session were taken up by a Memorial Service conducted by Mrs. Yourd for our dearly beloved President, Miss E. D. Brown, who died August 14, 1913.

Neither time nor space could be given to tell of all the beautiful traits of character and the influence Miss Brown had upon each member of the Board, especially upon those her fellow workers from the early beginning: Mrs. Campbell, Mrs. Hill, Mrs. Sands, Mrs. Harsha, Mrs. Yourd, Mrs. Porter, Mrs. Cook, Mrs. Crawford, Mrs. Morton and Mrs. Wilson, each in turn bearing testimony to her faithfulness during her many years of service. Mrs. Yourd closed the service by prayer.

Miss Ethel Martin Wilson, Ellwood City, Pa. was elected a missionary to India.

Parsonage Secretary reported that Pitcairn Congregation has paid their loan.

A loan of $2500 was granted to Albia Congregation, Iowa.

Mrs. J. C. Alter has accepted her appointment as Field Secretary and has started her work.

Mrs. Ada Kerr Wilson was elected Vice President of the Women's Union Missionary Association of Allegheny Co.

Sept. 16, 1913. The regular meeting of the Board convened at 10 o'clock; Mrs. Yourd conducted devotional exercises. Mrs. Cook and Miss Clark led in prayer.

Treasurer reported receipts for Sept. $1512.75. Disbursements $10909.25.

Mrs. Hill reported the following bequests: $300 from estate of Mrs. Bell Lytle of Arkansas Valley Presbyterial for "Home Work." $180 from estate of Isabel I. Rodgers, $90 to the W. G. M. S. and $90 to the Board of Indian Missions of U. S. $500 from estate of Agnes McGeoch, E. Greenwich, [illegible] for the Warm Spring Indians.

Mrs. Wilson was elected to fill vacancy on Rooms Committee.

Indian Secretary received reports from Simnasho, Tama and Warm Springs on the new blanks which proved very satisfactory.

Junior Secretary reported three new societies organized and the reorganization of one as follows:

1. Chartiers Pres., North Buffalo Congregation, 22 members. Miss Jane Pence, R. F. D. 9., Washington, Pa.
2. North Hill Mission, 30 members. Miss Mary Workman, Cleveland, Ohio.
3. Muskingum Pres., Bloomfield Junior Missionary Society, Mrs. S. W. Gilkey, New Concord, Ohio.
4. Reorganized Jr., Seventh Church, Mrs. W. A. Clark, 221 44th St., Pittsburg, Pa. Monongahela Pres.

Young Women's Secretary rep[illegible] one new society organized in Mt. J[illegible] Church, Mahoningtown, Pa., 14 charter members.

Parsonage Secretary. A[illegible] $14000 was granted to the Fo[illegible] for Assiut Parsonages.

Freedmen's Secre[illegible]y [illegible]rts from Miller's Ferry, He[illegible]x-ville, Prairie.

The plans for new bu[illegible]nden have been approved.

The Board granted the r[illegible]st for the enlargement of the administ[illegible]on building at Sangla Hill.

The Board considers favorably the proposition of building a missionary house at Luxor.

Home Secretary reports that Miss Bertha Stevens was reappointed in the 23rd St. Mission, Oklahoma City to serve until there is a minister in charge.

Mrs. F. E. Crooks, Miss Clara Ferguson and Herbert Armitage were elected teachers for Frenchburg.

Miss Grace Welch has been appointed to work in the Croation Mission, Allegheny, Pa.

MRS. JOHN S. CRAWFORD,
Recording Secretary.